

# MENNONITE HISTORICAL BULLETIN

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No. 1



YOUNG PEOPLE OF THE PENNSYLVANIA MENNONITE CHURCH, NEWTON, KANSAS

The Pennsylvania Mennonite Church, Harvey County, Kansas, midway between Hesston and Newton, was organized in 1885 by settlers who had come mostly from eastern Pennsylvania, beginning in 1872. The above picture of the young people of the church was taken at the F. W. Horst home, in November 1908. Below are identified the persons on the picture, from left to right, beginning with the top row: Row #1. Allen Erb, Abbie Roupp, and Frank King. Row #2. Katy Zook, Rosa Buckwalter, Jenny Royer, Vina Blosser, Lizzie Winey, Mary Buckwalter, Elsie Wilhelm, Edna Nebergal, Emmerson Rogers, Mary Horst, Fanny Longenecker, Jake White and Alta Schertz. Row #3. Art Rodgers, Anna Reiff, John Winey, Lina Nebergal, Ephraim Risser, Katy Longenecker, John Longenecker, Emma Byler, Lulu Brenneman, Ezra King and Emma King. Row #4. Harley Yoder, Anna Erb, Mary Grove, Maude Musselman, Tillie Horst, Mary Longenecker, Ira Zook, Mabel Erb, Ammon Horst, Etta McFarlane and Charley Umholtz. Row #5. Silas Horst, Elmer King, John Roupp, H. Schrock, Levi Longenecker, Martin Weaver, Aust Neuhauser and Howard Royer. Row #6. Titus Horst and Vernon Reiff. The picture is a gift from Emma (King) Risser to the Archives of the Mennonite Church.

## A Letter to the Editor

(Concerning Plainview, Texas)

Hesston, Kansas  
November 11, 1968

Dear Editor:

I read with interest your article on the settlement of the Littlefield lands in Lamb County, Texas. This settlement mostly follows the "Old" Mennonite settlement beginning in

1907, in Hale County, Texas, which joins Lamb County on the east. . . .

I first heard of the Texas panhandle as a boy when my parents spoke of Joel Guengerich's who lived there. Mrs. G. was my first cousin and a sister to S. C. Yoder.

In February, 1907, minister Peter B. Snyder and family of Alpha, Minnesota, moved to a farm south of Plainview, county seat of Hale County.

Other names and people who followed are: Minister A. I. Yoder; Minister Andrew Brenneman, Elida, Ohio; Joe Hartzler, Ohio; John Hartzler, Ohio; ——— Kreider, Wadsworth, Ohio; Fisher, Camp, Rostetter, Ramer, Martin, Near, Miller, Stutzman, and Yoder.

Three or four weddings took place in this congregation before it started to deteriorate again in the early teens.

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## PLAINVIEW, TEXAS

(Continued from Page 1)

About 6 miles southwest of Plainview on route 87 still stands Snyder School, a two room brick building, now unused. E. E. Miller and a David Stutzman, from the east, each taught a year of school here but in the former building.

About 1½ miles east of this school house also still stands a large, two story, 11 room house and in wonderful preservation. The Snyders built this house in 1908, after having lived in a large tent for over a year. In this tent was born the lady who is now my wife. She tells of opening gates and driving thru pastures on their way to Plainview before roads were fenced.

After 1922 only a Fisher and Rosetter family remain in Hale Co. altho the P. B. Camp estate or heirs still have farm holdings there.

Crops raised here are cotton, wheat, milo and alfalfa.

Irrigation wells are numerous here, of which Snyder had a first.

Reminiscences from your friends,

George and Grace Swartzendruber

### Letters taken from The Gospel Witness

Plainview, Texas

To the Readers of the Witness, Greeting in Jesus' name:—A few lines from this place will be of interest to many, and I wish to make a report of the colony work and growth. I will say that the interest at this place is widespread and while our spring has been backward, cool and dry, many are waiting to see what this summer will be like. The rains have been later in starting than usual, but have now begun and we hope for a favorable summer season to follow. Including deals now under way, fourteen have bought land and represent a membership of between twenty and twenty-five now here and ten or fifteen more coming by fall and winter, the Lord willing.

We are now arranging for a school district, of which the settlement is the center with schoolhouse centrally located where church service and Sunday school can also be held, which so far have been held at our homes, with good attendance, as many as fifty-seven being present. It is necessary that the arrange-

ments for school district and house be completed by September 1. I am told that the state and county will furnish the funds for the school, but we must build the house. I will also say for the benefit of all interested that there is no truth in the report that we had all lost our land and all we had paid on it. We want the truth about this place to be known, but are grieved that such reports should receive credence without investigation. All are in peaceable possession of their homes, and knew nothing of the supposed misfortune until Dame Rumor reported.

P. B. Snyder

May 31, 1907

(Gospel Witness, June 12, 1907,  
p. 169)

\* \* \*

Plainview, Texas

To the Readers of the Gospel Witness, Greeting:—A few lines from this place will be of interest, especially since it is known that sickness had been among us. The brethren Adam Brenneman and Henry E. Landis, who had been sick with typhoid fever, are well again and fast regaining their strength. The rest of our colony people are about in usual health. While the early summer was dry, we have for some time had fine and frequent rains, and the prairies are clothed in a carpet of beautiful green. The crops are springing up in a way that brings gladness to every tiller of the soil. Wheat, both spring and fall varieties, will yield in some instances 20 to 30 bushels per acre of excellent quality. Those who have seen the good behavior of this new country under the severe trial of this season have more confidence than ever in its future. Some write, "You can look for a heavy run of emigrants this fall." Indications are that it will be so, and knowing also that many unscrupulous land agents are at work all over the North and the East who will, if possible, mislead our people by offering inducements that they will pay dearly for afterwards, and get them to locate in isolated places where they will have no church or Sunday school privileges, let me urge upon you the wisdom to locate with a prosperous colony where your children can grow up, surrounded by Christian influences.

I have a plan to submit for the benefit of all who wish to see this

country. We can charter a tourist sleeping car for \$15 a day, or \$45 for the run from Chicago to Plainview. Let us select Sept. 17, 1907, as the day for leaving Chicago. Train will leave at 6 p. m. and arrive at Plainview following Friday at 11:30 a. m. This car will accommodate 32 people, two in a berth. The cost for each one will be in proportion to the number going. The car will be for our exclusive use and will be free from all the annoying conditions that go with a general excursion. If a brother wishes to take his wife along to see their prospective home, he can do so without fear of a crowded excursion train. Thus we can have a pleasant outing and see the beautiful plain country with little expense. Those wishing to join the party please write me at your earliest convenience so that I may know whether there will be a sufficient number to warrant the chartering of a car and to make definite announcement in ample time.

P. B. Snyder

(Gospel Witness, August 7, 1907,  
p. 297)

\* \* \*

Plainview, Texas

To the Readers of the Gospel Herald, Greeting:—On May 8, Bro. David Garber of La Junta, Colo., came into our midst and labored here until the 12. During his stay we were formally organized as a church, associating ourselves with the Kan.-Neb. Conference. On the evening of May 9, baptismal services were held and one applicant received into church fellowship. On Sunday, May 10, another renewed his covenant, and communion was observed, twenty-eight partaking of the sacred emblems, three of the participants being visitors. During the succeeding services four young souls decided to begin serving God and living Christian lives, who will be instructed and received later.

Communion services having been announced previously, the new school house was well filled and many for the first time saw the ordinance of footwashing observed, and for the first time heard an intelligent exposition of this Bible ordinance. They gave a very attentive and respectful hearing. Many of the tenets of our faith are new to the people here, but they listen with courtesy and respect to all things scrip-

(Continued on Page 3)



# PLAINVIEW

(Continued from Page 2)

tural. Let our people be consistent. Colonizing is one of the most affective ways of doing substantial home mission work.

The Church at Plainview stands with her face to the future, full of hope, and courage, and will long remember, with gratefulness, the services Bro. Garber rendered us.

Pray for the work at this place.

P. B. Snyder

March 12, 1908.

(taken from *Gospel Herald*,  
May 23, 1908, p. 122)

\* \* \*

Plainview, Texas

Our Sunday school is evergreen and was organized for six months, as follows: Supt., Perry Smith; asst., Aaron Good; sec. and treas., Joseph Snyder; chor., Henry Landis; lib., — Snyder. Young People's Bible Meeting every first and third Sunday evening of the month. About thirty members have now presented their church letters. With two years of experience in this shallow water belt of the south plains we have both "seen the land" and know "what it is." We write for the benefit of those interested and not for a commission. The weather at present is most delightful. On Christmas day it was not uncomfortable with doors standing open at the noon hour. We now have possession of about 5120 acres, almost in a solid block which is much to our advantage and largely due to the untiring efforts of our beloved brother P. B. Snyder.

Recent visitors were, William Heatwole, Simon Shank and R. G. Barnt, Elida, Ohio; Sherman Swartz, Lima, O.; Christian Wagner, C. H. Smith and S. E. Smith, Eureka, Ill.; Sam. Schertz, Roanoke, Ill., and Peter M. Schertz, Flanagan, Ill. A number of these brethren invested in land here at \$26 to \$28 per acre.

Henry E. Landis

Dec. 29, 1908

(taken from *Gospel Herald*,  
January 16, 1909, p. 665)

\* \* \*

Plainview, Texas

Greeting:—Weather is mild. High winds are the order of the day; a little disagreeable for team work in the fields. Not much rain or snow this winter. Several fires crossed the prairie nearby, one of them took Fred Rastettler's barn in its course. They scarcely saved the house. Spiritual work is progressing. Bro. J. M. Kreider and son Milo arrived and have the barn constructed.

They look for the rest of the family by the time this reaches the press. Bro. K. is the third minister at this place and he was not here long until a call came from a neighboring school house, six miles south, to "come over and help us." One appointment was filled with a goodly number present.

Health is good with the exception of Bro. Jonas Hartzler, who has been confined to the house for a number of weeks.

Feb. 23, 1909

(taken from *Gospel Herald*,  
March 6, 1909, p. 777)

Cor.

## Archives Expands

The Archives of the "Old" Mennonite Church has added 480 square feet of floor space to its record storing area. When the Good Library was completed on the Goshen College campus in Goshen, Indiana, in late 1967, the Mennonite Historical Library was transferred from the Seminary building to the top floor of the Good Library. This move made possible the renting of a large room in the vacated area from Goshen College. This new area, adjacent to the former archives records storage room, is already nearly filled with recently acquired archival materials. Ninety-six transfer cases of records from the Mennonite Central Committee units in Europe have been shipped from Europe to the Archives at Goshen. Recently the Mennonite Board of Missions and Charities has transferred a station wagon load of records to the Archives. At the time of his retirement, G. F. Hershberger transferred a sizeable collection of records to the Archives. Many other individuals and church agencies have deposited their records in the Archives within the past year so that in spite of the additional room the Archives is again facing the problem of planning for the space needed to house adequately the constantly growing rich collection of Mennonite history source materials. Melvin Gingerich as the archivist is responsible for collecting, arranging, preserving, and making available for the use of persons with the proper credentials this rich collection of documents.

M.G.

Melvin Gingerich of the Mennonite Historical Committee will spend Jan. 14 - May 30 visiting Mennonite missions in Latin America, Africa, and Asia for eight boards and committees in behalf of historical interests.

## Horsch Essay Contest

1967-1968

Six entries were received for Class I, open to seminary and postgraduate students, in the John Horsch Mennonite History Essay Contest for the school year 1967-1968. Those awarded the three prizes are listed below.

### Class I

- First: "Bishop Martin Boehm," by Carl K. Newswanger.  
Second: "Dirk Philips' Theology of Conversion," by Jacob W. Elias.  
Third: "The View of the Church in the Writings of Menno Simons," by George C. Schmidt.

For the school year 1967-1968 only two entries were received for Class II in the Horsch Essay Contest. Class II is for college juniors and seniors. Those awarded the two prizes are listed below.

### Class II

- First: "Attitudes of the Mennonite Conscientious Objector in World War I Army Camps," by Ron Rempel.  
Second: "The Mummasburg Mennonite Church and Its Schisms," by James Harbold.

Three papers were entered in Class IV for high school students. The three judges without comparing notes judged the papers in such a manner as to produce a tie for all three papers. The total value of the first, second, and third prizes was estimated and each of the three was given one-third of this total. Below are listed the three prize winners.

### Class IV

- Tied for First: "Mennonite Town, U.S.A.," by Miriam Rose Shank.  
Tied for First: "The Life of J. P. Bontrager," by Susan Horst.  
Tied for First: "The History of East Chestnut Street Mennonite Church," by Dottie Shank.

Melvin Gingerich  
Essay Contest Manager

The Public Archives of Canada, Ottawa, Canada, published a 20-page booklet in 1967 entitled *Tracing Your Ancestors in Canada*. It sells for 25 cents. The information in it is of great value not only to Canadians but to citizens of the United States as well who wish to do family history research in the States.

## Recent Acquisitions to Historical Library at Christopher Dock Mennonite School

### From Franconia Conferences:

- Franconia Conference Minutes Book 1907-1961
- Book of Minutes of Executive Committee of Franconia Conference 1957-1961

### Salford Congregation:

- Saur Bible 1743 Edition
- Trustee Records 1830-1898 (in German)

### Line Lexington Congregation:

- Two notebooks of Deacon Records 1843-1866 and 1867-1907
- 1 book is records of Deacon Henry Walters
- 2nd book is records of Deacon George Walters
- Communion Cup
- 1743 Saur Bible

### Mr. and Mrs. Paul Kolb—Spring City, Pa.:

- 1776 Saur Bible of the Coventry Mennonite Church
- 1 book of Records of Deacon Jonathan Kolb, copies of letters, farm accounts, diaries of his sons Jacob and John Kolb
- 3 school work-books—1843 - 1848 - 1862
- Farm records of Deacon Charles Kolb

### Elmer Kolb:

- Bound Volumes I, II and III for 1864-1866 of the *Herald of Truth*

### Mrs. Edward Derstine, Souderton, Pa.:

- Collection of materials belonging to her Grandfather Deacon Henry Krupp (This is an invaluable collection of data relating to the congregation and community of Souderton and surrounding area.)

#### Several outstanding pieces:

1. Mirror of all Mankind—1813 edition—By Christian Funk (Rare)
2. Day by day diaries in German of Knupps' 18\_\_ - 1928
3. Newspaper clippings, Genealogical information, deaths and marriages
4. Document witnessed by 30 men of the Franconia Conference to the fact that Oberholtzer's constitution was not voted on, to be read at the 1847 Spring Conference. No other known copy of this Document is in existence.

### Mr. Joseph Heebner, Worcester, Pa.:

- 3 boxes of material—approximately 30 pieces

#### Outstanding pieces:

1. Genealogy of the Markley Family 1884 (quite rare)
2. Complete file of Perkiomen Regions
3. Several family histories

### Mary Latshaw Bower, Boyertown, Pa.:

- Approximately 75 to 100 folders of information on the Latshaw and allied families along with much other valuable information.

### Mr. Raymond Hollanback, Royersford, Pa.:

- Mr. Hollanback has given much to the Historical Library in translating from German and arranging in loose leaf the following:

1. Diary of John Z. Gehman 1829-1882
2. Diary of Henry M. Kratz and Wife Sophia L. Shaddinger 1870-1910
3. Diary of Jacob B. Mensch 1880-1911
4. Diary of Henry Krupp 1887-1929
5. Trustee Records of Salford Congregation 1830-1898
6. Letters of Jacob Mensch
7. Travels of Jacob B. Mensch 1868-1897
8. Notes on old manuscript papers of Jacob B. Mensch
9. Kolb family records and account book East Vincent Twp. 1857-1895

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## Nebraska Amish Mennonites and War Bonds in World War I

### *Mennonite Problem Solved*

Under Which Leader Himself  
Subscribes and Future Activities  
Will Be Supported.

The County Council of Defense had something of a "clean up" program in which complaints along various lines were taken from an invisible docket and acted upon. Everything was entered into—from deliberations over Mennonite tenets, to evidences of displeasure over America because of the fading away of beer. Cases ranging from mere tightness to bald treason engaged the attention. Some citations developed the fact that they were only misunderstandings; others indicated a determined hostility toward meeting the demands of the hour as voiced by the unwritten law as to the duty to buy bonds and give to the Red Cross.

The case of Mr. Stalfus, Mennonite leader of the colony, in a rich portion of the county north of Wood River, was one of the first taken up. It is a particularly interesting case, because of the close questions involved. The government, in the early stages of the war, took the position, in the matter of military service, that it would not force one of religious convictions to the contrary, to engage in combative service. Various interpretations have been made of this position. The government has not however, exempted, from duty to support, any sect or class. There is an exemption in the military branch but it is not complete. Men of the faith indicated are obliged to aid the government but are not compelled to kill—that is shoot or bayonet—and this has been construed by some to give them freedom of conscience in other respects. The present complaint arose from the fact that Mr. Stalfus was present when a committee solicitor was getting a subscription from one of the flock; and active interference with war work took place, it is contended, when Stalfus told the solicited member, in the presence of the solicitor, that it was not compulsory to buy bonds. The citizen had thereupon declined to purchase, although he had previously supported the government in a similar manner.

### *Says He Was Provoked*

Chairman Horth, of the Liberty Bond Committee, read a statement  
(Continued on Page 5)



RECENT ACQUISITIONS

(Continued from Page 4)

10. Johann Martin Truckenmuller Family
11. Genealogical information from files of Mary Latshaw Bower—In the May 1967 issue of the Allentown *Morning Call*, Pennsylvania Deutsch Eck. appeared an article "Pennsylvanian German Diaries," by Raymond Hollanback, about the 4 above diaries covering a period of exactly 100 years.

Mrs. Jacob C. Clemens, Lansdale, Pa.:

Annals of the Conestoga  
Mast Family History

Mennonite Home, Souderton, Pa.:

National Geographic Society Magazines (Bound volumes starting 1914)

Montgomery County Historical Society, Norristown, Pa.:

Historical Bulletins 1936 -

Miscellaneous and Anonymous Donations:

2 complete files of bound volumes of Franconia Mission News  
Complete to date bound—Mennonite Community and Christian Living Magazine

Complete to date bound—Builders  
Pictures

History of the Village of Skippack, by James Y. Heckler  
Approx. 10 cemetery records arranged alphabetically

Materials by purchase:

Kolb-Kulp History, by D. K. Cassel.

Submitted by Wilmer Reinford  
Creamery, Pennsylvania

although he explained to the council that he would be required to borrow every dollar of it. He admitted that he was worth from \$8,000 to \$11,000, but said, however, that he had a large family to support, including the wife of a son-in-law who was in the service and who declined to take any pay from the government because he was granted exemption from combative work.

(From the *Grand Island Daily Independent*, October 17, 1918. A copy is in the Nebraska State Historical Society Manuscript Record, RG107 Nebraska, State Council of Defense. Records and correspondence, 1917-1919, Linear Feet, 13, Approx. no. of items: 7,500. Mr. Stalfus was preacher Ammon E. Stoltzfus of Wood River, Nebraska, born 1872, died 1965. He was the grandfather of my wife Alverda. Grampa related personally to me how that the Lord seemed to tell him what to say. One of his sons related that the nearer he got to Grand Island to appear before the council the calmer he became. His son-in-law was probably Menno Stutzman who married his daughter Mary on May 18, 1918.

Wilmer D. Swope)

NEBRASKA AMISH

(Continued from Page 4)

of efforts made by Mennonites whereby they could support the government and yet not violate their conscience in the matter of participating in warfare. Negotiations with the government by higher representatives of the Mennonites and the results thereof were placed before the council. The latest effort of the Mennonites to compromise differences is to do their part by contributing more freely to the reconstruction already proceeding in France. Yet this does not meet with what is demanded by the vast majority of all other Americans. It was evidently the consensus of opinion of the members of the council that Mr. Stalfus had directly interfered with the work of the war, in plain violation of the sedition act, in the present drive. There was evidence, also, of similar interference in the War Stamp drive. When he appeared before the council himself, Mr. Stalfus immediately gave some evidence of the pacifist convictions in him, and in Mennonites generally, by stating in a quiet even voice—and nothing during the entire session appeared to perturb him—that it might not have been any of his business to speak as he did to the solicitor and the solicited member, and he was sorry that the incident had occurred; but he had been pro-

voked to it by what he had considered a slurring remark on the part of the solicitor, and had no evil intentions toward the government.

Members Glade, Schuff, Donald, Abbott and others of the council, and Chairman Horth, of the War Activities Committee, engaged in a most interesting debate with Mr. Stalfus on subjects of scriptural inhibition and prohibition and of individual conscience. It was moved toward the close of the discussion that the county attorney be instructed to begin proceedings under Section 1, of the sedition law, against Mr. Stalfus.

*Reach An Understanding*

So far as the Liberty Bond work was concerned, Chairman Horth appeared to prefer rather that some complete understanding could be effected between Mr. Stalfus and the council which agreement was to cover this and all future war activities, and such an understanding was finally arrived at when Chairman Horth stipulated that if Mennonites could not subscribe to bonds and do their share otherwise, they could make subscriptions with mental reservation that it was under compulsion, and Mr. Stalfus fully yielded to this stipulation, agreeing that he would permit others to follow their own consciences of the law in the matter and would himself subscribe the sum suggested, \$500 in bonds,

Obituary of John E. Reesor

John E. Reesor was born in Markham [York County, Ontario], June 24, 1806. He was therefore a little over 58 years and five months old at the time of his death. He was one of the few men whose scrupulous integrity of character through life commands universal respect. At an early age he embraced the Mennonist confession of faith, and was called to take upon himself the responsibilities of minister in that church in 1836, the duties of which he continued to discharge faithfully until prevented by illness.

The church in which he has laboured choose their ministers from amongst their members. As the older ones are passing away young men are selected to fill their places.

Their religious and moral character, intelligence and ability, usually determine the selection for the ministry.

On Sunday last, after two years of severe suffering, which he bore with true Christian fortitude, death came to his relief. Thus has passed away in the 59th year of his age one of our best men, and whose example as a man and a Christian will long be remembered. He leaves a widow, four sons and one daughter.

From the *Ruralist and Economist* (Markham, Ontario) December 1, 1864



## Book Reviews

*The Mennonites in Ontario.* By J. Winfield Fretz. The Mennonite Historical Society of Ontario; Waterloo, Ontario. Pp. 43. 1967. \$1.00.

This illustrated paperback was published by the Mennonite Historical Society of Ontario during Canada's centennial celebration year. It attempts to summarize and describe briefly the 180-year history of the Mennonites in Ontario.

The author is President and Professor of Sociology at Conrad Grebel College, University of Waterloo, Ontario. It is his stated purpose to treat Mennonites as a total group rather than to describe only the more conservative and "curious" elements. The discussion is divided into 14 chapters which attempt to do a variety of things as, for example, make comparisons, give statistics, describe attitudes, predict the future and explain relationships between groups.

The booklet is obviously written by a social scientist. Dr. Fretz is quite capable of explaining complex phenomena in a clear and concise manner, as, for instance, pointing out the additional dimension that makes Mennonites more than a religious denomination or their more subtle expressions of separation from the world.

However, it seems at times that the approach is somewhat too sophisticated for a booklet intended for popular consumption. It is doubtful if the average tourist will be able to follow, much less appreciate, the comparison between Mennonite and Catholic orders. May not the vague impression left on the minds of most people by such a comparison be more misleading than helpful? Again, the text could have profited from a more careful editing in a few instances where word choice is not the best or the sentence construction is awkward if not improper. The pictures are generally excellent but it seems unfortunate that the chapter on Simplicity and Beauty should be illustrated by a full page closeup picture of the backs of two school-girls' heads.

All in all the booklet is a stimulating and informative brief treatment of this "most sociologically complex of all religious bodies"!

—Gerald C. Studer

*Reformers in Profile, Advocates of Reform 1300-1600.* Edited by B. A. Gerrish. Philadelphia, Fortress Press. 1967. Pp. 264. \$5.95.

Fortress Press and Editor B. A. Gerrish of the University of Chicago are to be commended for engineer-

ing the publication of this significant series of ten essays by prominent authorities in their respective fields of church history. It is a contribution to the growing conviction that reformation should be viewed less as a once-for-all event and more as a permanent aspect of the church's existence and genius. Furthermore, this book begins to do justice to the fact that the Protestant Reformation was not a single movement centering around a preferred hero, whether Luther, Calvin or Zwingli, but was rather a movement of the Spirit across a broad spectrum of insight and implementation which included later medieval, humanistic, Protestant, radical, and Roman Catholic expressions. Consequently this book focuses on the vision and efforts of ten reformers: Wyclif, D'Ailly, Erasmus, Luther, Zwingli, Calvin, Cranmer, Simons, Muentzer and Loyola.

Anabaptism is given its due in this collection of essays in a gratifying way and to an extent long overdue. This previous neglect is recognized in the editor's opening paragraph of his Introduction and later he states further that "no area of sixteenth century research has made more significant advances in recent times than the study of *radical reform* (emphasis his)." Professor J. C. Wenger of Goshen College Biblical Seminary writes the chapter on Menno Simons and a worthy treatment it is.

Some long-held views are either seriously modified or positively refuted such as the connection between John Wyclif and the Lollards or the casual relationship between the Peasants' Uprising and the views and leadership of Thomas Muentzer. It is remarkable too how consistently the plea of the reformers regardless of their national or ecclesiastical background is for a return to the simplicity of the belief and practice of the early church.

The chapters generally assume that the reader has a substantial background of familiarity with church history so that this is not a book for the average reader who desires a cursory dip into the late medieval Christian life and times. Then too, not all the chapters move with equal verve but this might well be the nature of the subject as much as the fault of the writer. Certainly this book is to be recommended to the trained minister and the college student as an excellent survey of the tenor and ferment of Christian Europe between the 1300's and the 1600's. The book is well-indexed and each profile follows the same general outline, that of reviewing the career, approach, and contribution of its subject. —G. C. Studer

*The Progress of the Protestant.* By John Haverstick. New York, N.Y.: Holt, Rinehart & Winston, Inc. 1968. Pp. 273. \$14.95. Subtitled "A Pictorial History from the Early Reformers to Present-day Ecumenism."

This is a magnificent book both in its five hundred illustrations and in its unique layout. The author credits the MCC as one of "the best-known forerunners of the great interdenominational relief and rehabilitation agency, Church World Service." But he is a bit confused on some aspects of Anabaptism though he does give it considerable, and in general reliable, mention. For example, Haverstick is misinformed on the relation of Thomas Munzer to Anabaptism, and he is in error when he implies that the earliest Anabaptists were predominantly communistic. Furthermore he is completely in error both in the text and in his chart of Protestantism in associating the Shakers with the Mennonites. He completely omits mention of the Hutterites. He also separates the Quaker and English Baptists from the continental Anabaptist-Mennonite movement. He lists Simons with the German-Swiss Reformation.

—Gerald C. Studer

*Covenant and Community.* By William Klassen. Grand Rapids, Mich.: Eerdmans Pub Co., 1968. Pp. 211. \$4.95.

This small and significant book is subtitled "The Life and Writings of Pilgrim Marpeck." It is primarily an attempt to analyze Marpeck's hermeneutics but in the process of this elaboration Dr. Klassen also rewards the reader with numerous bonuses of historical insight and Biblical commentary.

This analysis concludes that the two problems that remain in the forefront of Marpeck's extensive writings are the problem of the Old and New Covenants and the problem of spirit and letter. The contemporary situation to which Marpeck addressed himself so earnestly is to a remarkable (or is it deplorable?) extent still with us and his contribution to this situation is both forthright and brotherly. It is sad indeed that Klassen should be able to say: "Marpeck's position has exerted no influence at all in the group where he had such prominence in the early years." The narrow way which he took and so vigorously advocated seems clearly even yet to be the way of Christ. In a closing sentence to a closing chapter, Klassen says: "The way in which he saw the letter enslaving his fellow Anabaptists did



not force him to go either the way of the spiritualists or that of Luther, but compelled him to find his own way." That way of his was one which insisted that individualism be tempered by the interaction of the Christian brotherhood. So deeply did Marpeck feel on this matter that most books attributed to him were written in collaboration with someone else.

What may prove to be the most disconcerting aspect of this study is the revelation that American Mennonitism is doctrinally, if not genealogically, the descendant of Sattler and the Swiss Brethren viewpoint in contrast to Marpeck and the South German Anabaptists. This Swiss Brethren position Marpeck considered to be an adherence to the letter resulting in a dangerous legalism. Consequently, each of these two expressions of Anabaptism refused the other recognition as a church. The presence of one of Hut's writings in the Marpeck literature suggests that the Marpeck brotherhood was influenced by him although the extent is still to be investigated. Hut could not accept the strict regulation of the Swiss on the matter of relation to the state, or their position on the oath which Hut thought could be used in "community, state and civil matters", and possibly also the Swiss emphasis upon simple dress.

The recognition of Marpeck's significance to Protestantism generally and to Anabaptism particularly is overdue and is all the more striking when it is known that there is available four times as much source material for Marpeck as for Menno Simons. In fact, Klassen asserts without qualification that the extent of source material available for the study of Marpeck is richer than for any other Anabaptist leader. It is richer not only for its quantity but also because it spans nearly 30 years of the Anabaptist movement (1530-60) and furthermore reveals a very wide range of acquaintance and encounter with the Reformers including Luther, Zwingli, Calvin, Bullinger, and Bucer not to mention the various real or pseudo Anabaptist expressions such as Hutterite communism, the Munsterite rebellion, the Swiss concern for external details, and the spiritualism of Hans Denck and Caspar Schwenckfeld. All of these are here evaluated and discarded to a greater or lesser extent and replaced by an amazingly independent position.

One gets the impression from reading the footnotes as well as the quotations from Marpeck in the text that the rich lode to be mined from Marpeck's writings has scarcely

been sampled even though the particular topic pursued by this study has been researched ever so comprehensively. Marpeck's convictions concerning Christian unity, or the role of government or the place of external practices (ordinances) are but a random selection of other topics left for further study. In view of the chronically divided state of Mennonitism since earlier days and the tendency to schism still in evidence, it is ironical to learn of Marpeck's concern about the schisms among the Anabaptists in his day when it is known that one of the reasons he gave for his break with Lutheranism was the difference that existed between Luther and Zwingli. It is a temptation to wonder what splintering among us might have been avoided had his pleas directed to the Swiss brethren for less "legalistic" specifications concerning externals been heeded then and ever since. Never before reading Klassen's pages 87-99 was this reader aware of the critical difference of opinion that existed between Michael Sattler and most of the Swiss Brethren on the one hand and Pilgram Marpeck and the South German Anabaptists on the other.

Several comments found in footnotes either puzzle or intrigue me and I would like further light on them. I would like Klassen to expand his contention that "it would be difficult to prove that Anabaptism ignored the doctrine of the Holy Spirit" in refutation of Gordon Rupp and the Mennonite Encyclopedia (II, 795f.). I am unclear as to what Klassen means to say in footnote 72: "It is not difficult to see how the approach adopted by Grebel that the NT must teach something for it to be adopted would lead to an arid Biblicism unless definite efforts were made to avert it." Then there is the reference in the text to ascetic Anabaptists who seek Christ in the desert — this would have been enhanced by an explanatory note.

There are also a very few typographical errors. On page 61 there seems to be a "not" missing in the next to last full sentence. On page 86 an umlaut is misplaced. Except for these this book is both clearly written and accurately and attractively printed.

Dr. Klassen is to be greatly commended for this very readable piece of research that is very nearly as useful to the reader of English only as to those who read both English and German. I did wonder at times what determined whether or not a quotation from the original German was printed in German only or in

English translation. In some cases it appeared that more German quotations might well have been translated either in the text or in a footnote.

—Gerald C. Studer

*Hutterian Brethren.* By John W. Bennett. Stanford, New York. Stanford University Press. 1967. Pp. 298. \$8.00.

The subtitle, "The Agricultural Economy and Social Organization of a Communal People" gives a more accurate idea concerning the subject matter of this fine piece of research and writing than does the very general main title. It is a study of six Hutterian colonies in Saskatchewan during the years of 1964 and 1965. It constitutes a major part of an intensive examination of the ecology and socioeconomic development of the entire region in which the colonies are situated. The author was a resident of one Hutterian colony during most of the two field seasons given to this study beside frequent visits to the other colonies in the group studied. His residence was participative, not merely that of a spectator-guest.

The author also spent a brief period in Israel studying the collective and cooperative communities there. Because the Israeli collective settlements resemble the Hutterian colonies in so many respects, despite their considerable difference in origin and culture, the comparisons made both in the footnotes and scattered throughout the text add a fascinating and instructive touch to this study. There are also continual comparisons being made by the author with the privately owned "Gentile" farms in the same locality as the Hutterite colonies.

"Jasper town" and "Jasper region" are fictitious designations of the particular part of the province studied. This is done in an attempt to insure the anonymity of the particular group of colonies here described. The anonymity provided by this device is somewhat doubtful since the entire Saskatchewan province has only 13 Hutterian colonies altogether though it is true that the point of the study is not enhanced in any way by the reader knowing precisely which colonies are being described.

It is a great temptation to quote many of the gems of summary and interpretation to be found in this book. A few such quotes selected at random will be illustrative: "The success of the Hutterian colony (and the kibbutz) does not prove that collective agricultural and communal living are somehow 'better' than other forms of endeavor, but it does



demonstrate that men can prosper under a communal system if a sufficiently ingenious framework is erected to protect it"; or again "The Hutterian case illustrates the fact that very strong incentives to produce, and, if not to 'achieve', at least to perform well, can arise in a social system that negates individualism. One is therefore inclined to believe that the early capitalist spirit was really a combination of two things, achievement motivation and individualism; and that the two are, in fact, separable"; and "The Hutterian system was planned in the sixteenth century, and it has not departed from its basic tenets; its sophistication derives from the ideas and skills of the founders of the Hutterian movement: experienced artisans, stewards and religious intellectuals, with a clear understanding of the problems of communal life. In the subsequent centuries, this system has had the opportunity for thoroughgoing test and revision, although the 'miracle' of Hutterian existence is that very little change has been necessary" (punctuation and parentheses are the author's).

There are some unexpected surprises to be found here regarding the Hutterians: e.g. opposite a diagram showing the formal organization of the Hutterian colony is the explanation of the various titles of the persons in governing roles. In this connection Bennett remarks that "many of the Brethren are familiar with such terms, since they read such sociological studies."

Space does not permit the extended further comment that this book deserves and provokes. Its many valuable tables, pictures, footnotes, bibliography and index greatly enhance the book's usefulness. This reader found only four very minor typographical errors and the book is in every way handsomely printed.

The technical and literary excellence of this book is slightly marred by the author's confused account in chapter two of Hutterian relationship to historic Anabaptism. This chapter alone is almost a comedy of errors. Bennett states that the Mennonites and the Amish have "abandoned communalism" which erroneously implies that they once practiced it. Then on the next page he lists a mixture of beliefs and practices which includes such items as "their use of a traditionalized body of sermons and religious literature" and erroneously says that these are shared in common with the Pentecostal sects. In this same sentence he unfortunately loads the list emotionally by referring to the Creation "myth" and the Jesus "legend" when all he seems to have

really wanted to do was to dispassionately report common beliefs of the two groups being compared. He says branches of the Bruderhof society are located in Pennsylvania, New York, England, Paraguay, Uruguay and Germany when the fact is that there are no longer any such societies in either Paraguay or Uruguay. He proceeds to say that the Pennsylvania colony operates a tourist hotel when the fact is that they bought such a hotel but have never opened it to public use. He omitted mentioning that there is a Society located in Connecticut. It is debatable too whether it can be said that "the Radical Reformation had no . . . central group of major theologians such as those participating in the Protestant Reformation." He certainly misinterprets the Anabaptists when he says they "believed that the perfect society could be established here and now." He wrongly states in a footnote that the Amana community is "still flourishing" as a communal society since it has not been operating communally since the 1930s. Where did Bennett gather his historical information — from the Hutterites or where? If on the one hand, he got it from the Hutterites we conclude that their historical information is confused indeed and if on the other, he got it from the older and general Protestant sources, we wonder why Bennett did not avail himself of the wealth of high calibre literature on the Radical Reformation that has been published in the past quarter century.

Nevertheless, with the exception of Chapter 2, this study gives many evidences of being a comprehensive, unbiased and sympathetic investigation of a given group of Hutterian colonies with such commentary and interpretation as the sociological and economic sciences would make possible. Possibly another reviewer trained, as this reviewer is not, in the disciplines of agricultural economics and sociology will find other points for complementary or critical comment. Here is a vast array of specific and scientifically gathered data with an excellent attempt at correlation and interpretation which will add another significant contribution to the rapidly growing literature concerning this unique and centuries-old experiment in Christian communalism.

—Gerald C. Studer

The Archives of the Moravian Church, Bethlehem, Pennsylvania, have recently issued an attractive brochure explaining its holdings and services.

*Who Needs An Oil Well?* By Ruth Unrau. Nashville, Tennessee: Abingdon Press. 1968. Pp. 256. \$4.50.

This is a delightful story of a Mennonite family in Oklahoma during the Depression, told by a Mennonite housewife, illustrated by a Mennonite artist and published by a Methodist Publishing House. It is in every respect a handsome book and an artfully told story as seen, felt and responded to by Matt, a thirteen year old son in the family.

Housewife and college teacher Ruth Unrau is a gifted story writer who thoroughly permeates her story with good humor and consistently avoids moralisms and verbal wanderings that are not essential to the narrative.

Dutch-American and Mennonite Publishing House staff artist Jan Gleysteen masterfully illustrates the vigorousness and humor of the story with 21 full page and 6 half page drawings. The detail down to the overall buttons, a Somerset maple syrup bottle, the DeLaval cream separator, not to mention a cracked window and the kerosene lantern, add touches of authenticity that powerfully brought to my memory my early days on an Ohio farm amid just such homely realities.

It is remarkable how much significant insight into the inner struggles and convictions of a conservative Mennonite family the author is able to include without strain or even conspicuousness. The worldly daydreams of Matt very accurately include the excitement of Pretty Boy Floyd's escapades and the complaints against knickerbocker Sunday pants. But the real message is never lost sight of and yet never belabors the story until it comes through in all its warmth and sparseness in the closing pages. Who needs an oil well when God's will for our best interests is that we can be provided for otherwise with less spiritual danger and with no less deep satisfaction and personal peace?

Mrs. Unrau's first book, *Buckwheat Summer*, was published in 1962.

—Gerald C. Studer

Kansas Mennonite scholars have organized the Kansas Research Fellowship. At their first program, in August on the Bethel College campus, Dr. James Juhnke spoke on "Problems in Kansas Mennonite Historiography." He had early completed a doctor's dissertation on "The Political Acculturation of Kansas Mennonites, 1874-1940."

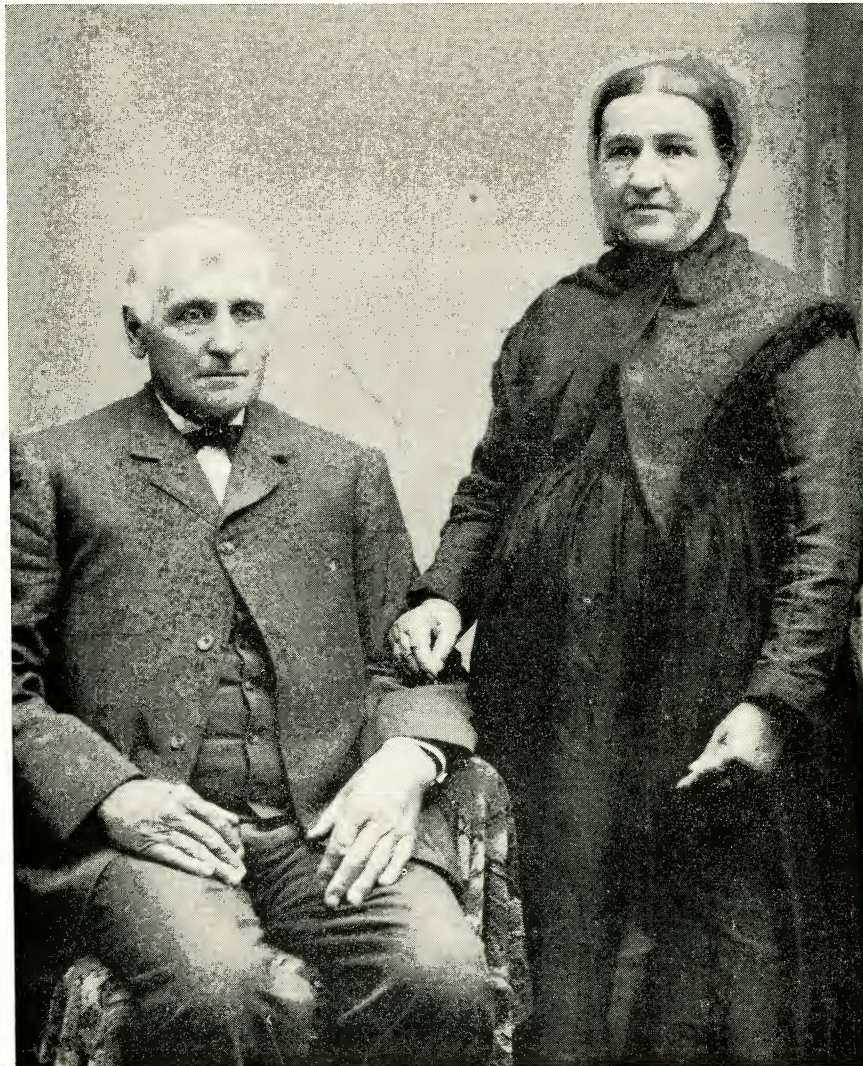


# MENNONITE HISTORICAL BULLETIN

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No. 2



NOAH AND MARY BLOSSER

Noah Blosser was born in Rockingham County, Virginia, March 3, 1821, and died in Leetonia, Ohio, November 14, 1912. He was the son of John Blosser of Rockingham County, Virginia, who was born there in 1802 but moved to Columbiana County, Ohio, where he served as a Mennonite preacher for more than fifteen years preceding his death on November 10, 1866. Noah Blosser spent most of his life in Mahoning County, Ohio, on a farm, but a number of years before his death moved to Leetonia, Ohio. "He was an active member of the Mennonite Church since his early married life." His funeral was conducted in the Midway Mennonite Church. On October 10, 1847, he was married to Mary Nold, who was born January 28, 1828, and was a granddaughter of Jacob Nold, the "first Mennonite bishop west of the Alleghenies." Her father was Mennonite deacon Jacob Nold of Columbiana County. Mary (Nold) Blosser united with the Mennonite Church early in her married life. She died December 12, 1899. The obituary declares that "her whole life was an example of Christian virtue." W.D.S.

## Introductory Remarks of a Sixtieth Anniversary Sermon, April 21, 1968

SIMON GINGERICH

We want to extend Christian greetings to all of you this morning. I am quite sure that the majority of the people who are here this morning were not here sixty years ago.

And I am sure of other things that my feelings this morning as I scan back over sixty years, have aroused within me some of the experiences that happened during those sixty

years. The ministry of the church at that time consisted of Brother Sebastian Gerig, Brother Daniel Graber, and Brother John Wagler. I recall very distinctly the first time I met Brother Graber and Brother Gerig. They came to our community in Wright County, Iowa, where I grew up as a boy. There had been a tragedy in our neighborhood. An

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## ANNIVERSARY SERMON

(Continued from Page 1)

old man had committed suicide and there was an inquest held to which my father had to go and he couldn't go to meet Brother Graber and Brother Gerig, so he sent me. I drove about four miles to get them at the depot. There is where I met Brother Graber and Brother Gerig. I can remember a little of the conversation on the way home. I remember how that they seemed to appreciate the lay of the land and things like that. My first recollection of them was of men that were my far superiors in every way. No doubt they should have been because they were so much older than I; they had more experiences than I.

Now, I want to use this morning the words of my subject. I suppose that whoever suggested this to me—Sixty Years of Laboring Together with God,—found the foundation of this in the third chapter of the First Corinthian Letter, the ninth verse. "For we are laborers together with God. We are God's husbandmen; ye are God's building." As I think back to that point there are a good many things that came to my mind. I felt that I am justified in reading to you something that I wrote on my fiftieth anniversary. I think it would be interesting and brings to the foreground truths that I would like to have you get. To go back sixty years and try to recall and analyze everything that happened in a church, whether popular or unpopular, for one person, would be futile as well as unjust to contemporary workers. It is my purpose to bring to the foreground only such incidents that should prove helpful to this and surviving generations. Personally, I have never been able to see or accept the philosophy that our modern or ever changing world should be allowed to undermine or change the foundation principles of the doctrines of the Mennonite Church.

Now with this general statement may we allow ourselves to go back some sixty years, and note the situation at the Sugar Creek Congregation. Perhaps a few things even farther back than that will be helpful. Lest I forget, let me say at the outset, that I was received into the fellowship of the Sugar Creek Mennonite Congregation by baptism and I have never changed my church home from that day to this. The Sugar

Creek Congregation was founded by Amish-Mennonite people who came from Alsace Lorraine, the disputed territory which lies between Germany and France and is composed of German speaking people, and Joseph Goldsmith was the first bishop. He came to America in 1819 and settled in Eastern Pennsylvania. Five years later he moved to Canada where he was ordained to the ministry. He moved to Butler County, Ohio, in 1831 where he was ordained to the office of bishop. In 1847 he came to Lee County, Iowa, and organized the first Amish Mennonite Church in Iowa. He, together with Bishop Swartzendruber (I would like to have you get this), he, together with Jacob Swartzendruber, a bishop in Johnson County, Iowa, organized churches in Henry and Johnson Counties. This Joseph Goldsmith was the great grandfather of Willard Liechty and Vernon Gerig. And the above named Jacob Swartzendruber was the great grandfather of me, Simon Gingerich. This is rather singular that these patriarchs of the church of 100 years ago have grandsons who have been ministers and workers together in the Sugar Creek Church near Wayland, Iowa — the church home of Bishop Joseph Goldsmith at the time of his death. Sixty years ago, April 19, 1908, the following situation existed in the Sugar Creek Congregation. Sebastian Gerig, also a native of Alsace Lorraine, came to America at the age of 17 and later became the son-in-law of Joseph Goldsmith. At the above date he had passed his seventieth birthday. His co-ministers were Daniel Graber, a native of the Sugar Creek Congregation, about 50 years of age and John Wagler of Alsace Lorraine who came to America before and was also nearly 50 years old. That was sixty years ago. Brother Graber and Gerig both spoke German, using pretty much the American dialect, while Brother Wagler used the high German. With the rising generation, it was apparent that the English language was becoming more understandable to the young people than the German. All primary classes, though, were taught in the German language, in the Sunday school, while the older folks used the German lesson helps, but practically all the young people used the English helps. The young people's Bible meeting was held bi-weekly. It was conducted for the

most part in English. With this language question becoming more and more apparent between the young and old, Brother Gerig sensed the necessity of help in the ministry by a young man who could use the English language. It was in the spring of 1908 when Brother Gerig made a statement of the need for a young English speaking minister for the benefit of young people of the church as well as for the rising generation, and requested that the members of the church should think this matter over and give it their prayerful consideration. It was at a regular counsel meeting that the voice of the church was taken. The vote seemed to be overwhelmingly in favor of an ordination, and so he announced that in two weeks from that day the spring communion service would be held and after that service a vote would be taken for a person to be ordained to the ministry, and if possible the ordination would take place at the same time. It would be difficult for me to say or to describe the very thoughts that went through my wife's and my mind during those days between the time of the favorable vote and the day set for the ordination. No one seemed to approach me on the subject except one day a brother in the church arranged for a private meeting with me on a small business matter. We met out in the open field. We didn't get far in our conversation until I discovered that his primary purpose was to try to find who I would have in mind to be ordained. I mentioned a few names but his deductions soon came to the forefront by the expression, that there was no one in the congregation that would qualify either scripturally or educationally. He was my senior in age and church membership as well as in church administration. I walked slowly home trying to analyze his purposes in approaching me. I finally dropped these unanswered questions and began to develop the hope, (and this I remember so distinctly), that perhaps there would be enough minds that think as he does, so there still would be no ordination. Then again, I tried to feel quite sure there would be at least two brethren who would have nearly an alike number of votes so that the lot would be used. I had never seen an ordination at my church before, so I was completely at sea as to the proper pro-

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## ANNIVERSARY SERMON

(Continued from Page 2)

cedure. Finally the Sunday morning came. We were ready, my wife and I, to go to church when my wife's father and mother drove in. We invited them into the house. Their stern looks made us feel something serious was on their minds. Finally father and mother came in. Father tried to speak and, in a quivering voice, told us that they felt quite sure that I would be under consideration and that perhaps we had not thought of it, and since they had heard something, in a roundabout way, they felt they should inform us. They soon left for church. My wife and I had a season of prayer. Our deepest concern was that the Lord should overrule so that His wish might be carried through. It was the custom at that time to have all day services. In the horse and buggy days many folks brought their lunch along to church. In the forenoon one of the ministers read Isaiah 53 as an opening lesson and perhaps he commented on it for 15 or 20 minutes. Then another one of the ministers would take up his discourse, usually beginning at the Fall of man and proceed with the symbols and figures pointing forward to the coming of Christ as the Son of God and as the Redeemer of mankind. After lunch the bishop would continue the service, usually using the New Testament as a basis, in the life of Christ, leading us to his trial, death, and suffering. Brother Gerig abbreviated his message somewhat that day and after the last prayer, he stated that we would now observe the feet-washing service, that he and his co-ministers would observe this first. Then they would go to the small room at the back of the church, then each member of the church should come to the room and give them the name of the person that they felt should be ordained. These were tense moments. Now the ministers came down the aisle, led by Bishop Gerig, and took their places on the pulpit. Brother Gerig rose and addressed the audience, stating that the vote was so nearly unanimous that they felt it unnecessary and unwise to cast the lot. He said the name of that brother is Simon Gingerich and asked that I come to the pulpit to receive the ordination. After a little hesitancy I submitted to his request. I had faced responsibilities before, but none quite like this. I felt like a schoolboy aside these experienced, well-versed brethren. However, their attitude was very kindly and sympathetic toward me. In the main, I think I

truthfully can say, that these sixty years of service have been a pleasure and a satisfaction to me. In my early years it was sometimes hard for me to meet my ministerial responsibilities. My wife's and my ministerial pathway was not always strewn with roses. My duties often took me away from home. Sometimes I was away for weeks at a time. It was then that responsibilities rested heavily upon her. In those times her family and friends stood by to help and never opposed me in my ministerial and bishop duties. Last October the fifteenth marked the 51st year of my bishop service to the church. During this time we passed through two world wars, each of which added to the anxiety of those who carried the responsibility of guiding young and old through the crisis of war as related to the nonresistant principles of the church. Right here I would like to drop in that one time I was called to come to Ottuma, Iowa, to meet with a federal officer and I asked Brother Graber to go along. And I had to ask him to go with me to Washington, Iowa, to answer the questions of an attorney there who had been a schoolmate of Brother Graber. This man's father was the first minister, I think, of what we know as the "Eicher" Church. And his son, of course, had come down through the years without witnessing a major war and so he felt that our church was entirely too strict on the nonresistant principle, under the circumstances. So Brother Graber and he talked this over. Now, there is no question about it, that I have made many mistakes and it goes without saying that often I did not see eye to eye with my co-workers. Both old and younger, however, it has been my purpose never to allow the differences of opinion to mar our Christian fellowship.

I want to for a little while call your attention to the text, "We are laborers together with God." Sixty years of laboring together with God is the subject of the talk I should give this morning. I hope that you will not feel too much that I am trying to extol myself but I do want to say that that morning when I was asked to come to the seat here in front of the pulpit to receive the ordination, there was a responsibility that came over me that I had never experienced before. I remember the first morning that I stood before a school house of boys and girls as their teacher. There was responsibility there too, but this was of a different nature. This was laboring in the Kingdom of God for the cause of God and Jesus Christ and lost souls, and I was a young man who

had very little Bible knowledge up to that point. I went to Sunday school as a boy. Some of the audience know the Evergreen Schoolhouse, northwest of Kalona. I had good teachers and had that advantage. Then I had a grandfather who was very much interested in his grandchildren and he wanted them to get more Bible knowledge so he built a schoolhouse on his own land. I don't know who paid the teacher, but they had a teacher and in the German language, we used the Bible as a reader and I can recall the young lady who was the first teacher I had who knew her German quite well, but the next term I went to that school our teacher was my mother's uncle who was a brother to my grandfather Swartzendruber. He was well versed in the German language and was able somehow to get the truth from God's Word across to his pupils. And I always appreciated the fundamental principles of truth that he brought to us as we read the book of Genesis, the first book of the Bible, as reading for that particular term. . . .

Wayland, Iowa

## Mennonite Research News and Notes

MELVIN GINGERICH

The *Joseph S. Weber Family History* was prepared in 1968 by Paul H. Burkholder, Rural Route 1, Markham, Ontario, for a family reunion. The story begins with Henry Weber (1690) of Switzerland but traces particularly the Joseph Weber (born 1861) family of Waterloo County, Ontario.

John A. Hostetler, Professor of Sociology and Anthropology, Temple University, Philadelphia, in 1968 prepared a mimeographed book of source materials which are used by the Old Order Amish in the teaching of their children. The title is *Anabaptist Conceptions of Child Nurture and Schooling*. Its price is \$1.50.

The Heimatstelle Pfalz, Kaiserslautern, Germany, in 1968 published its 25th study in its series. This one is entitled *Die Mennoniten von Stockborn und Umgebung*. The author is Herman Schneider and the 40-page booklet sells for \$1.00. In it one finds records of such commonly known American Mennonite families as Bachmann, Bally, Beutler, Böhr, Borkholder, Eymann, Herschler, Hertzler, Hilty, Hirschler, Jantzen, Kinzinger, Klaassen, Langenwalter, Risser, Rupp, Ruth, Schmitt, Schowalter, Steiner, Sutter, Weber, Wittmer, and Zerger.



## AMISH GENEALOGIES TO BE INCLUDED IN COMPOSITE COMPUTER INDEX

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Code #	Title and Publication Date	Pages
1. Good, Mary Elizabeth	<i>A Lineage of Jacob Good and His Brothers.</i> (No publication date.)	36
2. Beachy, Joel C.	<i>Family Record of Moses and Katie Kauffman</i> . . . . 1941.	65
3. Bontrager, F. J.	<i>Family Record of John J. Miller.</i> 1957.	88
4. Borntrager, Daniel M.	<i>Family Record of Aaron T. Yoder</i> . . . 1957.	29
5. Bontrager, David R.	<i>Family Record of Jacob Guengerich and Barbara Miller</i> . . . . 1949.	92
6. Bontrager, Ora W.	<i>Descendants of Henry D. Mast, born 1827.</i> 1960.	76
7. Borkholder, Andrew S.	<i>Family Record of John J. Borkholder and Anna Schmucker.</i> 1942.	36
8. Borntrager, John E.	<i>Descendants of Martin Borntreeger the Immigrant of 1767.</i> 1923.	291
9. Borntrager, Samuel R.	<i>Family Record of Daniel J. Borntrager</i> . . . 1956.	76
10. Byler, Amanda	<i>Miller Family Book; . . . Daniel D. and Mary P. Miller.</i> 1955.	28
11. Byler, Pheobe	<i>Descendants of Christian Byler and Mary Kaufman.</i> 1946.	63
12. Christophel, Alta Kurtz	. . . <i>The children of Joseph Kurtz and Lydia Zook.</i> 1941 (?).	25
13. Chupp, Barbara	<i>Descendants of Daniel E. Borntrager and Mary Nissley.</i> 1963.	62
14. Gnagey, Jonas D.	<i>A Complete History of Jonas Maust and His Father's Family: . . . 1795-1935.</i> 1935.	19
15. Erb, Elizabeth J.	<i>Family Record of Daniel C. Miller and Catherine E. Hershberger from 1851-1956.</i> 1956.	28
16. Eymann, Peter	<i>Eymann Family History and Genealogy.</i> 1967.	11
17. Fry, Mattie	<i>Family Record of David V. Yoder and Katie J. Schrock.</i> 1956.	25
18. Getz, Joyce Nadine	. . . <i>Compilation of the Mollat Immigrants of 1833 and 1851 (Index part II only; pp. 43-149).</i> 1950.	106
19. Gingerich, Annie E.	<i>Family Record of Daniel D. Otto and His Descendants.</i> 1929.	16
20. Gingerich, Barbara (Kauffman)	<i>Family Record of Jacob Kauffman and His Descendants.</i> 1952.	16
21. Gingerich, John W.	<i>Descendants of Daniel Yoder, 1793-1848.</i> 1963.	94
22. Gingerich, Mattie (Fry)	<i>Family Record of Joseph D. Fry and Barbara Hochstetler.</i> 1955.	38
23. Graber, Peter M.	<i>History of the Graber and Stoll Families.</i> 1917.	28
24. Hartz, Amos	<i>Moses Hartz Family History, 1819-1965.</i> 1965.	28
25. Hartzler, Merle D.	<i>Descendants of Joseph Jones and Elizabeth Miller.</i> 1949.	24
26. Hershberger, Amanda N.	<i>Family Record of Isaac J. Hershberger and Fannie I. Miller, 1850-1963.</i> 1963.	39
27. Hershberger, Eli V.	<i>Memorial History of Emanuel Hershberger 1811 to 1920.</i> 1920 (?).	51
28. Hershberger, Emanuel J. and Drusilla	<i>Descendants of Christian H. Yoder and Barbara Yoder.</i> 1965.	72

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## Obituary of Joseph Barkey

(Born April 16, 1811—

Died September 22, 1886)

On Tuesday last, the 24 inst., the remains of the late Joseph Barkey, one of the faithful ministers of the Mennonite Church and one of the early settlers of Markham township [York County, Ontario], were consigned to their last earthly resting place, in God's Acre at the Mennonite Church on 8 Markham (Widemanns) where in life he had ministered consolation to many bereaved and grief stricken friends and neighbors. Fully 1500 sympathizing and sorrowing friends joined the funeral cortege. The funeral obsequies were conducted by the Rev. Jacob Wideman, one of the ministers of the Church, assisted by the Rev. J. W. Totten, Superintendent of the Methodist Church Markham circuit. Mr. Wideman preached from "Blessed are the dead which die in the Lord." Mr. Totten's text was, "We all do fade as a leaf." The late Joseph Barkey was born on the 16th day of April 1811, on Lot 26 in the 8th Con. Markham, the farm on which he had spent a useful life of over 75 years and where he died. His parents Jacob and Frances (Blauch) Barkey, with other Mennonite settlers consisting of Ramers, Reesors, Groves, Hoovers, Burkholders, Stauffers, Nighswanders, Byers, Pikes, Kochs, Detwilers, Doners, Horners, Eymers, Brillingers, Widemanns, Millers, Stricklers, Petersons, and others came from Pennsylvania and settled in Markham between 1802-1815, all possessing more or less capital and stock which they brought with them and used in purchasing land and making homes for themselves and children. They came to stay, and very much of the prosperity and thrift that now is so conspicuous in the township of Markham can be traced to their worthy example of industry, honesty, temperance, and Christian forbearance.

Joseph Barkey was reckoned even amongst so exemplary a people as a leader in all the ennobling Christian virtues and was in every sense the "Noblest work of God," an honest man. He leaves a wife (formerly Annie Hare), five daughters and a son, with a host of friends to mourn his departure. He was the 8th of 11 children. His brother Henry, 1804-1876, was also a minister.

(Copied by John D. Grove, Ringwood, Ontario).



AMISH GENEALOGIES

(Continued from Page 4)

Code #	Title and Publication Date	Pages
29. Hershberger, Esther (Miller)	<i>Descendants of Daniel J. Miller and Barbara Bontrager Miller, 1836-1958.</i> 1958.	80
30. Hertzler, John G.	<i>A Brief Biographical Memorial of Jacob Hertzler . . . 1730-1883.</i> 1885. 365 p. Index Zug. Appendix and Footnotes.	
31. Hochstetler, Barbara (Chupp)	<i>Family Record of Eli and Nathan Chupp.</i> 1951.	110
32. Hochstetler, Mary M.	<i>Andrew Hochstetler and Elizabeth Lehman.</i> 1964.	44
33. Hochstetler, Mary M.	<i>John D. Hochstetler and Jemima Detweiler . . . 1904-67.</i> 1967.	35
34. Hoover, Kathryn	<i>Family History of Phillip D. Miller and Fannie I. Miller.</i> 1957.	61
35. Hoover, Kathryn	<i>Family History of Christian Schmucker and Catherine Christner.</i> 1957.	40
36. Hostetler, Drusilla (Yoder)	<i>Descendants of David J. Hochstetler.</i> 1953 (?).	99
37. Hostetler, Harvey	<i>Descendants of Barbara Hochstetler.</i> 1938. Index footnotes only.	
38. Hostetler, Harvey	<i>Descendants of Jacob Hochstetler.</i> 1912. Index Miller, Yoder, and Troyer appendices and footnotes.	
39. Hostetler, Lizzie-ann J.	<i>Descendants of Gideon Detweiler and Lydia Kanagy.</i> 1940.	58
40. Hostetler, Sarah B.	<i>Descendants of Jacob J. Yoder.</i> 1951.	105
41. Hostetler, Sarah B.	<i>Descendants of Samuel D. Frey.</i> 1955.	49
42. Kanagy, Ezra J.	<i>A Family Register of John H. Kanagy (1817-1868).</i> 1964.	58
43. Kauffman, Daniel W.	<i>History of the Kauffman Family.</i> 1888.	32
44. Kauffman, Mannoah A.	<i>Abraham Kauffman Family History.</i> 1949 (?).	76
45. Kinsinger, Ray S.	<i>Family Record of John H. Kurtz . . . .</i> 1952.	32
46. Klopfenstein, Edward O.	<i>Descendants of Michael Klopfenstein . . . 1824-1954.</i> 1954 (?).	226
47. Lapp, Christian L.	<i>Genealogy of the Descendants of Isaac and Barbara (Stoltzfus) Lapp.</i> 1941.	115
48. Mast, Amanda D.	<i>Descendants of Jacob Byler and Nancy Kauffman (Byler).</i> 1949.	114
49. Mast, Christian Z.	<i>A Brief History of Bishop Jacob Mast and Other Mast Pioneers.</i> 1911. Index footnotes and preliminaries only.	
50. Mast, David J.	<i>Descendants of Joseph Stutzman and Rachel Yoder . . . 1839-1962.</i> 1962.	88
51. Mast, Moses C.	<i>Mast History of Eli D. Mast and Rebecca (Miller) Mast and Their Descendants.</i> 1952.	63
52. Mast, Moses E.	<i>Descendants of Joseph J. Mast and Mary Miller . . . 1814-1958.</i> 1958.	76
53. Hostetler, Mrs. D. K.	<i>Descendants of Gideon Peachy and Nancy Zook Peachy.</i> 1949.	68
54. Miller, Emanuel J.	<i>Daniel Schlabach Family History.</i> 1942.	37
55. Miller, Emanuel J.	<i>Family History of the Descendants of Jeremiah Miller and Lydia Troyer.</i> 1943.	80
56. Miller, Emanuel J.	<i>. . . The Descendants of John F. Miller and Magdalena Miller.</i> 1943.	105
57. Miller, Emanuel J.	<i>. . . Joni Miller and His Descendants.</i> 1942.	134
58. Miller, Enos H.	<i>Christian J. Miller and Barbara A. Bontrager Family Record.</i> 1955.	35

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Obituary of Benedict Roth

Benedict, eldest son of Benjamin and Catherine (Gerig) Roth, was born near Altkirch, Alsace-Lorraine, France, March 30, 1862, and died at his home near Bellefontaine, Ohio, April 12, 1939, aged 77 years and 12 days. When he was a young boy, the family moved to Switzerland because of the German-Prussian war which was in progress there. At the age of 20, he with his parents and their family came to the United States in March, 1882, 57 years ago. They located in Logan County, Ohio, where he spent the rest of his life with the exception of one year spent in California in 1908 and 09. He is the first of the children to pass away since coming to this country. In his youth he accepted Christ as his personal Saviour and united with the Amish Mennonite Church at Basel, Switzerland. Later he became a member of the South Union Mennonite Church near West Liberty, Ohio, where he was a Sunday School Superintendent for a period of time when a young man. He was a regular attendant at church services when health permitted and was a faithful member until death. On January 15, 1895, he was united in marriage to Nancy Hartzler. For 44 years they traveled life's road together sharing their joys and sorrows. This union was blessed with 8 children, one son and one daughter preceded him in death. He leaves his companion and the following children: Elsie, Clara, Marion and Benjamin at home; Mrs. Nelson King of Meadville, Pa., and Herman of West Liberty, Ohio; also one grandchild, Martha Ellen King, and 6 step-grandchildren. The brothers and sisters remaining are Joseph, Mrs. Katharine Slonecker and Mrs. Mary Linder, of Bellefontaine, Ohio; John, of Louisville, Ohio; Christian, of Allensville, Pa.; and Mrs. Anna Barrett, of Springfield, Ohio. He was a kind and loving husband and father and was always concerned for the welfare of his family.

Little did we think when we gathered around the supper table that he had asked the blessing for the last time, leaving us so soon without the sacred privilege of saying farewell. After eating supper he went to the barn to assist with a few chores and was found shortly

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# MENNONITE HISTORICAL BULLETIN

## AMISH GENEALOGIES

(Continued from Page 5)

Code #	Title and Publication Date	Pages
59. Miller, Harry D.	<i>Miller Family History, 1795-1927.</i> 1927.	94
60. Miller, Henry D.	<i>Descendants of John C. Miller.</i> 1952.	51
61. Miller, Jonas E.	<i>A Brief History of Jonathan S. Miller and Mary J. Troyer.</i> 1958.	53
62. Miller, Larry Devon	<i>Family Record . . . of Jacob T. Borntrager and Sarah Miller.</i> 1964.	36
63. Miller, Agnes Marie	<i>A Family Record of Moses and Barbara (nee Miller) Yoder and Their Descendants.</i> 1951.	80
64. Miller, Orie A.	<i>The Yost D. Miller Family.</i> 1963.	266
65. Miller, Peter V.	<i>Family Record of John Wittwer.</i> 1958.	23
66. Miller, William L.	<i>Levi D. Miller Family History.</i> 1960.	54
67. Bontrager, Uriah and Esther	<i>Family History of Manassas J. Bontrager 1865-1956.</i> 1956.	32
68. Beachy, Rosa	<i>John K. Glick and Martha Hooley Family Record.</i> 1963.	52
69. Otto, Henry J.	<i>Descendants of Joseph Gingerich.</i> 1954 (?).	45
70. Otto, Henry J.	<i>Descendants of Jacob D. Mast . . . 1832-1952.</i> 1952.	79
71. Peachy, John B.	<i>. . . Descendants of Philip and Grace Bawel.</i> 1950.	34
72. Peachy, Sadie (Bender)	<i>Descendants of John Stevanus.</i> 1957.	58
73. Peachy, Samuel M.	<i>A Memorial History of Peter Bitsche.</i> c. 1892.	205
74. Plank, Charles	<i>Descendants of Isaac J. Plank.</i> 1938.	26
75. Raber Family History	<i>Raber Family History, 1837-1937 . . . Descendants of Daniel Raber.</i>	20
76. Schlabach, Elias	<i>A History of Shem and Sarah (Swartzen-druber) Schlabach and Their Descendants.</i> 1965.	44
77. Lehman, J. M.	<i>Descendants of Abraham A. Troyer.</i> 1846-1951.	16
78. Schrock, Anna M. (Bontrager)	<i>Descendants of Samuel B. Miller.</i> 1963.	66
79. Schrock, Martha A.	<i>The Tobias Schrock Family Record.</i> 1950 (?).	83
80. Snyder, Kathryn Lovina (Miller)	<i>. . . History of the George Swartzen-druber Family.</i> 1940 (?).	48
81. Speas, Walter R.	<i>. . . Jacob J. and Anna (nee Schrock) Miller and Their Descendants.</i> 1942.	80
82. Stutzman, Perry A.	<i>Descendants of Elias J. Yoder, from Years 1842-1959.</i> 1959.	51
83. Summy, John A.	<i>. . . John and Elizabeth Sumy and Their Descendants.</i> 1924.	24
84. Swartzen-truber, Esther C.	<i>Family History of John V. Tice.</i> 1962.	71
85. Swartzen-truber, Peter	<i>Peter Swartzen-truber and Wilmina Eash Genealogy, 1777-1955.</i> 1956.	180
86. Swartzen-truber, Peter	<i>. . . Genealogy of John and Veronica Swartzen-truber Erb, 1743-1956.</i> 1957.	203
87. Swartzen-truber, Peter	<i>Christian Schwartzendruber and Magdalena Schoenbeck, 1743-1956.</i> 1956.	127
88. Swartzen-truber, Peter	<i>John Schwartzendruber's Wife's Name Not Known, 1727-1958.</i> 1958. 4 volumes.	800
89. Swartzen-truber, Peter	<i>John Schwartzendruber; Wife's Name Unknown, 1727-1957.</i> 1957. Limited to the descendants of Christian Schwartzendruber, b. 1773.	129
90. Swartzen-truber, Peter	<i>Genealogy of Joseph D. and Magdalena Swartzen-truber Bender.</i> 1960.	53
91. Troyer, Hiram B.	<i>Descendants of Michael Troyer.</i> 1953.	33

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## ROTH OBITUARY

(Continued from Page 5)

afterwards, death apparently coming suddenly.

The call was sudden, the shock severe,

We little thought his death so near;

And only those who have lost can tell

The loss of a loved one without farewell.

Funeral services were held at the South Union Church, Saturday, April 15, at 2 p.m., in charge of Rev. S. E. Allgyer and Rev. Wallace Kauffman. Interment in the South Union cemetery.

(A somewhat similar obituary appears in the *Gospel Herald*, May 11, 1939, pp. 143-144.)

## Book Reviews

*The Brethren in Colonial America.* Edited by Donald F. Durnbaugh. The Brethren Press: Elgin, Ill. 1967. Pp. 659. \$10.00.

This collection of original sources is a sequel to *European Origins of the Brethren* and follows much the same pattern. It is an intriguing compilation of documents, all in English, with those documents newly translated which were originally in German. The brief but skillfully written explanatory introductions to the documents provide just the essentials of the settings in which these selections are to be read and understood. There are twelve full pages of pictures in addition to the twenty-five pages of index and the thirty-seven pages of appendices and notes. Two more volumes are projected in this series.

This reviewer must admit reading this book with a general interest in the historic peace churches but a particular interest in Mennonite Church history. Of the forty-four references relating to Mennonitism, some of which are several pages in length, there are a wide variety of interests and associations which Mennonites and Brethren have in common. These range from the central and doctrinal to the marginal and relatively insignificant as we may view them today. For example, the principles and practices of church discipline, the peace witness, the involvement of nonresistant people in the possession and use of guns, and serving as jurors may be examples of the former while the convictions and tolerances concerning universalism, pietism,

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AMISH GENEALOGIES

(Continued from Page 6)

Code #	Title and Publication Date	Pages
92. Troyer, Jacob Elias	<i>Troyer Family Record.</i> 1952 (?).	32
93. Weaver, Daniel D.	<i>History of . . . Samuel Blauch of Conemaugh Township.</i> 1921.	45
94. Yoder, Christian C.	<i>Genealogical Records of Descent from John Yoder, Jacob Zook, Daniel Conrad and Nathan Smiley.</i> 1932.	122
95. Yoder, Henry J.	<i>The John T. Yoder and Anna Bontrager Family Record.</i> 1964.	90
96. Yoder, Kathryn	<i>Christian Yoder Record.</i> 1965.	69
97. Yoder, Lola Isabelle	<i>Centennial Memoir; the Life Story and Genealogy of Abraham and Mattie King.</i> 1949.	49
98. Yoder, Mary E.	<i>Family Record of Jonas Z. Peachy and Amelia (Yoder) Peachy and Their Descendants.</i> 1957.	20
99. Yoder, Mary M.	<i>Family Record of David C. Yoder and His Descendants.</i> 1957.	13
100. Yoder, Mattie Sarah (Kauffman)	<i>Family Record of Simeon H. Yoder and His Descendants.</i> 1964.	91
101. Yoder, Silvanus	<i>A Brief History of Biographical Sketches Together with a Complete Genealogy of the Descendants of Peter Schrock.</i> 1923.	101
102. Kauffman, Charles Fahs	<i>A Genealogy and History of the Kauffman-Coffman Families in North America.</i> 1940. Index pp. 663-690, 725-728.	
103. Brenneman, M.	<i>Christian P. Brenneman and Catherine Slabaugh Family Record.</i> 1961.	50
104. Eash, Sam T. and Cross, George G.	<i>Family Record of John Garver and Elizabeth Kauffman.</i> 1967.	66
105. Miller, D. L.	<i>Miller-Riehl Family Record (Manuscript).</i> c. 300 Descendants of Ludwig Riehl and Magdalena Fisher. Descendants of Louis Mueller and Mary Ann Sommers.	
106. Stutzman, Leon K.	<i>Descendants of John E. Bontrager, 1837-1930.</i> 1953.	42
107. Schrock, L. J.	<i>Family Record of the Descendants of John J. Schrock.</i> 1959.	77
108. Nisley, E. D.	<i>Descendants of Jonas D. Yoder.</i> 1962.	94
109. Hershberger, E. M.	<i>Descendants of Emanuel P. Brenneman, 1842-1954.</i> 1954.	38
110. Hershberger, E. M.	<i>Addition to Family Record of Emanuel P. Brenneman and Barbara Schrock Brenneman 1954-1960.</i> 1960.	15
111. Lichtenwalter, G.	<i>Erb Family History, 1679-1961.</i> 1962. Index part V only.	c. 75
112. Miller, G. A.	<i>Family Record of Eli J. Miller and Veronica Weaver and Their Descendants.</i> 1961. 8 page chart.	
113. Weaver, Cora	<i>Descendants of John Weaver.</i> 1953.	79
114. Mast, S. and F. E.	<i>Family Record of Michael Yoder.</i> 1950.	56
115. Miller, M.	<i>Descendants of Eli V. Yoder and Barbara Eash.</i> 1961.	40
116. Schrock, Noah J.	<i>Descendants of Peter C. Schrock and His Wife Magdalena J. Johns.</i> 1959.	37

Beulah S. Hostetler, 2550 Ball Road, Willow Grove, Pa., is the wife of sociologist John A. Hostetler of Temple University. In the July 1968 *Mennonite Quarterly Review* Mrs. Hostetler published an article on "Indexing of Amish Genealogical Materials." In the article she asks that "anyone who knows of items

we have missed [in the above list of 116 genealogies] is urged to call them to our attention so that the index can be made as complete and useful as possible." She adds that after the index is completed "it is anticipated that a computerized genealogy will be made for the entire living married Old Order Amish population."

BOOK REVIEWS

(Continued from Page 6)

mode of baptism, and the conscious use of different greetings when speaking to or about a fellow immersed Brethren brother as against a non-immersed fellow Christian of another persuasion may be illustrations of the latter. However we may value the item in question, they are all here in the context of that early day and we must know and judge them in that light as well as from our present standpoint. Such documents as these brought together within the covers of one thick and handsome volume enable us to do both.

One characteristic of this volume that is somewhat unique and of particular worth is the inclusion of a substantial number of documents which give the impressions and reports of "outside" observers, i.e. non-Mennonite and/or non-Brethren sources. A good sampling of such sources are included here even though they may be inaccurate in their facts and sharply critical in their spirit because they do reflect the misconceptions and misunderstandings with which the Brethren had to deal during the colonial period. In other cases, such outside observations are valuable even with their negativism because they are true! The story of our past must be told "like it is" and not as we would like it to be. It is my personal opinion that a similar collection from outside sources concerning the Mennonites is long overdue and would provide the balance to our understanding of ourselves which the bulk of current published historical material does not provide or even take into sufficient account.

It is highly instructive to hear such things as the elder Christopher Sauer, who never formally joined the Brethren, had to say in 1725 concerning the New World: "One must certainly not imagine that this is a paradise. It is rather Babel just as much as across the water. One hears with horror what luxury prevails in Philadelphia, and it only lacks licensing the houses of prostitution, then things would have reached their limit. The rapidly approaching judgment day will hardly spare our borders.

"The all-too-great abundance to which everyone can easily attain has, it seems to me, brought many sincere souls to great spiritual danger. . . . Most . . . have barricaded themselves into sects and groups. The Brethren have erected a fence around themselves; they admit and expel, and are jealous of and quar-

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## BOOK REVIEWS

(Continued from Page 7)

relsome with others. The Mennonites conduct things somewhat more honorably."

Durnbaugh includes much helpful material concerning several significant episodes in the history of the Brethren church such as the controversy between the Brethren and the Ephrata Community and that between the Brethren and Count Zinzendorf and the Moravians. The items included here give a picture of Zinzendorf that is seldom encountered elsewhere and by no means leaves the favorable impression of Zinzendorf that many have had previously.

There is here made available to a much larger audience the remarkable treatise written by Alexander Mack on communion and footwashing with its clear-cut implications for a far more communalistic practice of congregational life than either Brethren or Mennonites have practiced for many a generation. And in spite of the fact that the Mennonites had given birth to their first congregation in America fifteen years before, not to mention the other Protestant traditions established even earlier, Martin G. Brumbaugh spoke of Christmas Day 1723, as "Christ's birthday and the date of the birth of His Church in America!" Such narrowly sectarian biases are not unknown among the leaders of most denominations! Where Henry Melchior Muhlenberg got the idea that the "Anabaptists let their children read the New Testament but will not permit them to learn anything by heart" is not stated and has no basis to my knowledge in historical fact though the idea would undoubtedly please most Mennonite youth today!

The reader's appetite is whetted but not satisfied by the brief editorial note concerning a group of Pietists known only by the phrase, "die stillen im Lande" who arrived in Pennsylvania about 1750 under the leadership of a certain learned German scholar. In only one other case—that of the passing allusion to some connection between William Law and the Brethren concept of universalism—did this reader feel a distinct disappointment in the fact that not more information was given.

To the immense credit of editor Durnbaugh, the extensive index is remarkably adequate and detailed, though for this reader's personal purposes, about twenty additional entries, such as communalism, discipline, disarmament of non-associators, greeting of brotherhood, lot,

non-jurors, proselytism, singing and vaccination were needed. Lastly and certainly least of all, there are several errors of omission: the verb *were* seems to be missing on page 136 and a parenthesis on page 113.

—Gerald C. Studer

*Historical Topography of Moravian Anabaptism.* By J. K. Zeman. Goshen, Indiana: Mennonite Historical Society. 1967. Pp. 99. \$2.00.

This book is a reprint from the October, 1966 and January and April, 1967, issues of *The Mennonite Quarterly Review*. The material presented constitutes a part of a doctoral thesis submitted to the Theological Faculty of the University of Zurich in 1965. It is an expansion of the pioneering topographical studies made by Wolny in 1850 and Beck in 1883 in several significant ways. The too-great and too-long dependence upon the Hutterite chronicles in topographical studies led to a Hutterite image of Moravian Anabaptism. The common assumption in this area of Anabaptist study has been that by the mid 1500s all Moravian Anabaptists were Hutterites, with few and insignificant exceptions. Dr. Zeman has diligently attempted to overcome some of the shortcomings which have characterized this field of investigation until now.

Zeman says he has used all Anabaptist sources published to the present, both Hutterite and nonHutterite, plus several manuscript sources. Even more important was the use also of nonAnabaptist sources to verify and supplement the data provided by the Anabaptist sources. The pursuit of this much more comprehensive investigation was fraught with many formidable obstacles such as, for example, the ambiguous references to "Moravian Brethren" when the phrase may refer either to the Czech Brethren in Moravia or to the Moravian Anabaptists. Also there are many different spellings of the same local names. In a few cases, excavations of Hutterite pottery and ceramics became the final arbiter where uncertain geographical identification or doubtful sources were encountered. In the process of this complex research the number of place names with recorded Anabaptist settlement were nearly doubled. And in addition to the new places listed, an attempt is here made to provide concise and reliable chronological information as to the duration of each settlement.

The author has attempted to provide the following information for

each place of Anabaptist settlement: (1) identification of the domain to which the locality belonged, etc.; (2) ethnic composition of the community whether German or Czech; and (3) other religious groups in the community, especially those in control of the local parish church. This work is admittedly only a first step in the right direction. Local Moravian archives remain to be searched. Zeman summarizes the significance of Moravia in Anabaptist historiography thus: "Moravia was more than simply one of the few lands where Anabaptists survived through the sixteenth century. It became and remained the central place of refuge where Anabaptists of all shades of belief and of all ethnic backgrounds met, either for short visits or in permanent settlements."

This book included five lists as follows: A—All-inclusive German-Czech Alphabetical List with Critical Evaluation of Sources . . . ; B—Czech-German Alphabetical Index of Places; C—Combined Chronological and Group Lists; D—Group Lists, and E—List of Settlements in German or partially German Communities.

The Mennonite Historical Society is to be commended for collecting this material from the three issues of the MQR and making it available in one paperbacked book for the modest price of \$2.00. It may be ordered from Dr. Melvin Gingerich, 1700 S. Main St., Goshen, Indiana 46526.

—Gerald C. Studer

Panama's paper *Spillway*, of April 19, 1968, carried a story of "Amish" settlers leaving Mexico to settle in Bolivia. According to the account there were 163 persons in this particular expedition passing through Panama. Although the English article called them "Amish" the text made it clear that they were from the Old Colony Mennonite settlement in Mexico. The Spanish article in the same paper did not call them Amish but rightly designated them as "Mennonites."

In 1964 appeared the *David D. Stutzman and Mary Ann Beckler Family Record*. Joe and Ann Stutzman compiled the record but no address is given for them or the book nor are the geographic locations of the families given. Evidently some of the family are located in Nebraska. David D. Stutzman lived from 1867 to 1943. The editor would appreciate help in obtaining the address of the compilers of this booklet of 15 pages.



# MENNONITE HISTORICAL BULLETIN

Vol. XXX

JULY, 1969

No. 3



The first Sonnenberg Mennonite Meetinghouse, in Wayne County, Ohio. The church was built in 1834. The artist's sketches were based upon descriptions of the building. The pictures are reproduced from *Historical Sketches of Seven Generations: Descendants of Deacon Michael Gerber, 1763-1938*. (Compiled by E. P. Gerber, Kidron, Ohio.)

## Sonnenberg Builds the First Mennonite Meeting House in Wayne County, Ohio

JAMES O. LEHMAN

The Sonnenberg Mennonite community grew rapidly in size because of many immigrants from Switzerland and because of natural growth resulting from the large families. By 1834, the congregation was far

too large to meet in homes for worship.

Estimates vary as to the size of the community at that time. E. P. Gerber thought it included about

two dozen families.<sup>1</sup> S. F. Pannabecker estimated the population to be closer to 40 families.<sup>2</sup> From the

<sup>1</sup>E. P. Gerber, *Historical Sketches of Seven Generations* (Berne, 1938), 28.

<sup>2</sup>S. F. Pannabecker, "The Nineteenth Century Swiss Mennonite Immigrants and Their Adherence to the General Conference Mennonite Church," *Mennonite Quarterly Review*, XXI (April, 1947), 73.

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## FIRST MEETING HOUSE

(Continued from Page 1)

1830 census we can count about 30 heads of families.<sup>3</sup> Ten years after the building of the first church house in 1834, John Greble claimed that the community numbered 58 families with over 350 members.<sup>4</sup> Certainly a safe estimate for 1834 would be 35 families. Small wonder that their homes were too small for worship services!

The first church house was built of logs and was 30 by 30 feet square. Even this was a very conservative size for the large community. Log construction did not lend itself well to large buildings. Also the question of pride, or building "for show" may have been in their minds. It was quite a step to take to take to a meeting house, thereby departing from tradition that was centuries old. They had never built meeting-houses in Switzerland. Sonnenberg thus became the first Mennonite congregation in the county to build a church house.

To the south in Holmes County, Longenecker's built one the same year and Kolb's constructed one the year before. These two congregations later merged. To the east in Stark County, the Rowland Mennonite Church (now First Mennonite Church of Canton) had built a log church house in the mid-1820's.

Sonnenberg's first historian, Ulrich Welty, described the building of Sonnenberg's first meeting house.

"The first house was built in the year 1834; before this the preaching was held by turns in the dwelling houses. The first house was 30 feet on each side or 30 feet square, and was divided into equal parts by two tables about three feet high. On the one side sat the men and on the other the women. One of the tables served as the song leaders' table and the other served as a backrest for the preachers who sat in the middle of the house and had their backs turned toward the women. The benches had no backrests, and the house from south to north was divided into two parts with an aisle. At both ends of the aisle, there were en-

trance doors, the ones on the south side for the men, and the ones on the north side for women. There were eight windows in it. The preachers had a council room on the second floor, or better said, under the roof. The walls were wainscoted on the inside up to the windows. Above that they were plastered. The ceiling had no plaster. The windows were without casing. That is they were only set in between the bare posts. At first only a clapboard roof was put on, and nothing wainscoted or plastered inside. Later a shingle roof was put on, and a finishing within."<sup>5</sup>

The above view is facing north. The table in the center on the left was the ministers' table, the one on the right the song leaders' table. The congregation sang in unison. In the left foreground sat the older men, on the right the younger men and boys. In the left background the older women sat and on the right the girls. The entire congregation faced the ministers and song leaders in the center. The stairway led to the ministers' council room.

For many years the building also served as a German school for children of church members who lived close enough. Thus it became one of the earliest schools of the community. Years later, when public schools became rather general throughout the community, the German school continued for some time. Some attended local public schools for English instruction and at the first Sonnenberg school for German instruction. The school likely closed about the time of the building of the second church house in 1861-62.

<sup>5</sup> "A Record of the First, Second, Third Swiss Mennonite Church Built at Sonnenberg 1834-1862-1907," 1. Probable author is Ulrich Welty.

## A Schism Sealed by a Document

JAMES O. LEHMAN

The Sonnenberg [Ohio] Mennonite community experienced several schisms in its 150-year history. These occurred in May, 1886, when the Salem Mennonite Church (GC) was formed; in October, 1936 when the Kidron Mennonite Church (Ohio Conference) developed; and in June,

1952, when the Bethel Mennonite Church (non-conference) arose.

The Salem schism developed after years of effort to reconcile the growing divergence of opinions on matters of higher education, the introduction of prayer meetings, Sunday school, a church library, and interest in missions; in short a much broader outlook on the mission of the church.

Church schisms tend to be so final and irreversible. Needless to say, such a catastrophe has many casualties. Families are torn apart, friends part company, Christian love, tolerance, and mutual respect suffer at the altar of heated emotionalism as ill-will, harsh words, intolerance, even hatred rear their ugly heads.

A document drafted not long after the beginning of Salem highlights the finality, the irreversibility of the schism. This document and the schism it seals are poignant reminders that people are human.

## Quit-Claim Deed

"Know All Men by these Presents, That we David Moser, Sem Geiger, and Jacob Kirchhofer,— Trustees of the Mennonite Salem Church of Sugar-creek Township, Wayne County State of Ohio, in consideration of the Sum of Seventy dollars (\$70.) to us in hand paid by Jacob J. Moser Deacon, and Trustee of the old Sonnenberg Mennonite Church of Sugar-creek Township Wayne County State of Ohio By virtue of the power Presented to us, by the Said Mennonite Salem Church, we do hereby remise, release, and forever quit-claim all the right and interest, of the Mennonite Salem Church, in the Old Sonnenberg Mennonite Church property, unto Jacob J. Moser, Deacon and Trustee, and his Successors, for the use and benefit of Said Old Mennonite Community forever. . . . [Then follows a description of location] So that neither we Said Grantors, nor Successors, nor any other person claiming title through or under the Mennonite Salem Church, Shall or will here-after claim or demand any right or title to the aforesaid property or any part thereof; but they and every one of them Shall by these presents be excluded and forever barred.

In Witness Whereof we hereunto Set our hand and Seals the

(Continued on Page 4)

<sup>3</sup> U. S. Census Schedule, 1830.

<sup>4</sup> *Der Vaterlandsfreund und Geist der Zeit* (Canton, Ohio), October 4, 1844, 1.



## Sonnenberg as Seen by an "Outsider"

JAMES O. LEHMAN

In 1878 Ben Douglass published his well-known *History of Wayne County* (Indianapolis, 1878). In his 850 pages he found space for about half a page concerning Sonnenberg.

His description of the community is a classic piece of misinformation and misrepresentation! People of the community today chuckle over his evaluation. We reproduce it here verbatim:

"Sonnenberg, so called from a settlement of similar name in Switzerland, its population being composed chiefly of Swiss from Canton Berne. They enumerate ninety-eight families, and 258 members. This sect was founded by Menno, surnamed Simonis, in 1536, who commenced life as a Roman Catholic. The modern Mennonite, as a rule, does not pretend to know what his peculiar tenets are. Several of their ministers, upon who we called, were certainly ignorant of their history, and had no intelligent idea of their faith. They are sure that they are opposed to war, will not aid in protecting the government, but demand its protection. They are mostly farmers, and very industrious; are good horse-traders, and revel in the effluvia of decomposed cheese. The older ones robustly oppose the introduction of books, incline to antagonize education, and indulge habits wholly-un-American. They introduce the painting of dog-houses and the manufacture of applejack in Sugarcreek township. The first of this stock, all from Berne, to come into Wayne county, were Isaac Somer, Uhlrick and Peter Lehman and David Killhover, the latter bringing the regular John Rogers family. Their first place of rendezvous was in a school-house four miles east of Wooster when they removed to "Switzerland No. 2," and in 1820 organized a church. It may be recorded of some of the younger class that they are breaking away from the worm-eaten creeds and bigotries of their fathers, and are enrolling themselves in the ranks of modern civilization. We regret that space compels us to *John Audley* their history.

Christian Wahle was born in Berne, Switzerland, April 22, 1782, and came with his wife to America in 1824, and settled in Sugarcreek township. He is now

ninety-six years of age, weighs 116 pounds, and has been a member of the Mennonite church for eighty years."

Douglass' selection of items to emphasize are of interest. He caricatures Sonnenberg people as liking horse-trading, decomposed cheese, applejack, and painting dog houses. No doubt these were some of their "wholly un-American" habits! Also in that category he would likely put opposition to war, antagonism to books and education and the following of the "worm-eaten creeds and bigotries" of their fathers.

It is true that Christian Wahle was the oldest resident of the settlement at that time, although he died in November of that same year. It is quite enlightening to know that he weighed 116 pounds!

It is only fair to state that some of Douglass' statements had a considerable measure of truth. His evaluation of Sonnenberg people generally "incline to antagonize education" had more truth than fiction at that time.

He, obviously, had little sympathy for Mennonite beliefs. Apparently he had poor communication with the ministers, perhaps because of the language barrier. It is hard to imagine that Bishop Christian Somer, Minister Christian Schneck, and Deacon Jacob J. Moser "had no intelligent idea of their faith." Too much evidence exists to the contrary.

Douglass was known in the area for his intense patriotism. During the Civil War he gave up a law practice to recruit volunteers for the war. He traveled throughout the county often giving speeches at war rallies and at every opportunity he had. A survey of Wayne County newspapers during the Civil War makes this quite clear.

After the War he went on a stumping tour for the National Republican Committee and made a mark as a political orator. Later he held a position in the office of the Postmaster General at Washington, D. C. He wrote extensively for newspapers and also wrote several other books.<sup>1</sup> No doubt Sonnenberg's attitudes toward war colored his thinking considerably.

Actually his county history is considered the standard Wayne County history and is liberally quoted by later historians. In many respects it is a very substantial and excellent history. It was his most notable literary work. His death notice says it was "very generally regarded as

<sup>1</sup> Newspaper clipping in Anna B. Yoder scrapbook. Name of paper and exact date not located.

the best county history ever written in the state."<sup>2</sup>

He himself describes his work thus:

"We have sought to discharge our duty with impartiality, fidelity and discrimination, uniformly aiming to delineate, with scrupulous truthfulness, the aspects and features of the subjects upon which we have been called to pronounce. Nor have we allowed any portion of the work to be freighted with unimportant details, vapid dissertations, or infested with recitations to gratify or pamper a perverted or depraved curiosity." (page 11)

Upon his death, his biographer wrote:

"As a writer Mr. Douglas was more picturesque than any other author ever appearing in Wayne county. His wonderful imagination painted the iron framework of his syllogisms with northern lights; original in style, elegant and versatile, had he owned a lordship, he would have been one of the greatest writers of Europe. In fineness of criticism no local writer has ever approached the delicacy of his discrimination. The greatest element in all his prose and poetry was his honesty."<sup>3</sup>

<sup>2</sup> *Ibid.*

<sup>3</sup> *Wooster Daily News*, July 24, 1909, 1.

## Reaction to Ben Douglass' View of Sonnenberg

JAMES O. LEHMAN

Ben Douglass' interesting view of Sonnenberg in the 1870's soon stirred up some reaction. On page 3 of the May 22, 1878 *Dalton* [Ohio] *Gazette* we find several reactions by the editor of the *Gazette*, W. C. Scott, and one by a literate "Sonnenberger" with an unusual pseudonym.

From the editor:

"*Sonnenberg*. The reference to the german settlement in this township, alone is a disgrace to the book, and the writer can have the satisfaction of knowing that no one who is acquainted with this people believes it."

"Jacob Kirchhofer and Isaac Sommers, residents of Sonnenberg started on Monday for Europe. They expect to visit the Paris Exposition, and many other points of interest in the Old World. These are the *first* resi-

(Continued on Page 4)



## REACTION TO DOUGLASS

(Continued from Page 3)

dents of Sugarcreek Township who have started for the great exposition, and it seems odd, if they are so low down in the scale of intelligence as the History of Wayne Co. (?) makes them that they would have enterprise enough for the trip. There are *some* books more reliable than said history."

And then a letter to the editor:

"Editor Gazette:—It is news to the Germans that they are opposed to books, and education. They have quite a commodious and tasteful school house, and have winter and summer schools, and all their children of eight or ten years, can read, and are intelligent. Their libraries will compare favorably with those of any other farming community. They are by no means opposed to good and useful books, but when, like the History of Wayne County, Ohio by Ben Douglass, they are not reliable, they do not only not purchase, but feel like sponging out the falsehoods which relate to them.

It is true, we do not formulate our religion in obtruse speculations, binding them on the conscience of our victims, but we acknowledge the bible as the revealed will of God, and in humility try to follow the teachings of the Saviour. When we read that "Pure and undefiled religion" is to be kind to suffering humanity, and to keep ourself free from the pollutions of the world (James 1-27) we never think of "getting it," but try to live it. But they "introduced Apple Jack into Sugar Creek township." Now this German Settlement never owned or run a distillery, and in some fifty years they have been fortunate enough to have had about three inebriates in all their population. Never has there been an instance of one of them—these followers of Simonis Menno—in all their history, since their advent into Wayne County, of having been prosecuted for crime, and they "owe no man anything," contemporaneously with the adult life of the author of the History of Wayne County, this whole German Settlement has not drank as much whiskey as he himself has imbibed. He says, some of the young people of Sonnenberg, are falling away from the obsolete notions of their fathers. This is to a slight extent unfortunate

true, and these have degenerated into a sort of dutch yankee, and are the only horse-traders we have. These too, will no doubt soon be able to tell what form of speculation theology they believe, and *only believe* it too, practically ignoring the teachings of the Saviour.

As to our commissary department, we eat what we please, when we have it, and that our food is healthy and nutritious, the doctors very well know as they are seldom in requisition among our people. We take pride in feeding and stabling our animals comfortable, and if some of us *do* paint our dog houses, what boots it, Ben Douglass? the dogs appreciate it.

Stink - Case"

## Kidron Community Holds Semi-Annual German Hymnsings

MERL LEHMAN

The ranks of the old-timers in the Sonnenberg, Ohio, community are thinning, but the melodies linger on. The audience at the semi-annual German hymnsings contains fewer and fewer of the real "veterans" who help to carry on the tradition.

Started about 10 years ago by the Kidron Community Council, to perpetuate the tradition of German music in Mennonite churches here, the crowds have changed. Now held twice each year, and rotated among the three churches, Kidron, Salem and Sonnenberg, the change is not in the number attending, but in the age of the participants.

The use of German as the official church language was abandoned after the turn of the century. German music and sermons continued into the years following the second decade of the 1900's at Sonnenberg, but Salem, a split-off from Sonnenberg in 1866, began English much earlier.

The Kidron congregation, formed in 1936, used German for years in singing and in a few Sunday school classes. The older generation in all three churches still has clung to its love of German songs.

The Kidron Council revived the hymnsings a decade ago when groups of old timers gathered at homes on Sunday afternoons to recall and enjoy their memories.

The original hymnbook, *Gesangbuch mit Noten* (Berne: Mennonite Book Concern, 1890), was brought back into use. It was the most pop-

ular version of church hymns owned by most members of the German generation.

Much of the time at the original hymnsings was devoted to congregational singing from the "Gesangbuch." Local choristers conducted the music without accompaniment as had been the original custom.

Men and women in their sixties and seventies joined in the services, singing the beloved hymns almost forgotten over a half century. Joyful memories of the past worship services were revived.

The enthusiasm of the elderly was caught by the intervening generations. The spirit of the nostalgic German hymns, the beauty of the cherished language, the inspiration of revival were transmitted to the worshippers moving in to replace the ones passing on.

The popularity of the hymnsings has induced the committee to import talent from other German-singing communities and churches. Choirs, ensembles, and assorted vocalists have been featured attractions. The Men's Chorus from Berne, Indiana, has been here on several occasions.

One goal for keeping the German music alive is the Sonnenberg Sesquicentennial scheduled for July, 1969. Celebration week festivities will begin on July 20 with another German hymnsing.

The tradition has great historical significance as well as nostalgic value for the older residents who lived through the transition period.

(Adapted from *The Daily Record*, Wooster, Ohio, Nov. 13, 1968, p. 27.)

## A SCHISM SEALED BY A DOCUMENT

(Continued from Page 2)

seventeenth day of December in the year of our Lord One Thousand Eight Hundred and Eighty-six. (1886)

David Moser  
Sem Geiger  
Jacob Kirchhofer

Signed, Sealed and Deliv'd in presence of W. C. Scott, Will E. Scott.

Before me, a Notary Public, in and for said County, personally appeared the above named, David Moser, Sem Geiger, and Jacob Kirchhofer who acknowledged that they did sign and seal the foregoing instrument, and that the same is their free act and deed. In testimony I have hereunto set my hand and official seal at Dalton, This 17th day of December, A. D. 1886."

W. C. Scott  
Notary Public



## The Sesquicentennial Program of the Sonnenberg Community

JAMES O. LEHMAN

This year marks the occasion of the 150th anniversary of the founding of the Sonnenberg community in southeastern Wayne County, Ohio. It became the pioneer settlement, the mother community in the nineteenth century "wave" of hundreds of immigrants who came directly from Switzerland. They sought economic betterment here as well as escape from religious pressures in the area of Canton Bern, Switzerland.

The trek began with the coming of three families and a single man in the summer of 1819. They consisted of Mr. and Mrs. Peter Lehman with their six children, Mr. and Mrs. Isaac Sommer and their two boys, Mr. and Mrs. David Kirchofer with their twelve children (all girls except one!), and Ulrich Lehman.

In the years to come many joined them to help form a large community in a relatively short time. Soon they spilled over into other areas to form Swiss communities. The first of the subsequent settlements was Chippewa (now Crown Hill Mennonite Church) near Rittman, Ohio. Not long afterward was formed the large Swiss community in Putnam and Allen counties, Ohio. The fourth major settlement was in the area around present-day Berne, Indiana. Later several daughter settlements sprang up farther west as some families from these four communities sought new frontiers.

This community received the name "Sonnenberg" in honor of the home they had left in the Bernese Jura. Until the last generation it was always known by that name. Now better known as the "Kidron Community" because of the thriving village of Kidron, it still maintains a strong community spirit.

Evidence of this is the enthusiasm with which the community is entering into the unique celebration which involves the entire community, not merely a village or town.

Four Mennonite churches within two and a half miles from Kidron are the historical product of the Swiss settlement. They include Salem (General Conference Mennonite), Kidron (Ohio and Eastern Conference), Bethel (non-conference), and of course, Sonnenberg, the mother church, which has in

recent years joined the Virginia Conference. In spite of past differences, a warm spirit of cooperation and mutual respect is becoming increasingly evident among most community people.

To help celebrate the anniversary a sesquicentennial history was produced to portray the significant story of the community. Authored by James O. Lehman and published by the Kidron Community Council, it is slated to be released in July. It is a full-length analysis and interpretation of the history of the community, fully documented, indexed, and with an extensive bibliography. Titled *Sonnenberg: A Haven and a Heritage* it will be available in July from the Kidron Community Council, Bill Moser, Kidron, Ohio, 44636 (See review of the book elsewhere in this issue).

Following is the program for sesquicentennial festivities on July 20 and 25 to 27, 1969.

### SONNENBERG COMMUNITY SESQUICENTENNIAL

July 20—Sesquicentennial Community Hymnsing at Sonnenberg Church at 2:30 P.M.

July 25—Arrival of Ohio Covered Wagon Train to camp in woods on Central Christian High School grounds

8:00 P.M. Locally written and produced pageant "Unto These Hills" at Central Christian High School.

July 26—All Day: Demonstrations of apple-butter making, quilting, spinning wheel, etc., and displays of antiques, artifacts, and memorabilia at Central Christian High School.

Lunch and snacks served.

Parade involving local displays, floats, and the Covered Wagon Train in the afternoon.

July 26—5:00-7:00 P.M. Special Swiss Supper.

8:00 P.M. Pageant "Unto These Hills."

July 27—A.M. Worship services in local churches.

"One Generation Shall Laud Thy Works to Another"—J. C. Wenger at Kidron Church at 9:30 and Sonnenberg Church at 10:30. S. F. Pannabecker at Salem at 10:30.

2:30 P.M.—Community-Wide Service at Central Christian High School.

Greetings.

Congregational and Special Music (German and English).

Addresses:

"The Nineteenth Century Swiss Mennonite Migrations"—Delbert Gratz.

"The Mennonite Church During the Last 150 Years" — J. C. Wenger.

7:30 P.M. Community-Wide Service at Central Christian High School.

Congregational and Special Music.

Addresses:

"What Have We Learned From History?"—S. F. Pannabecker.

"Declare Thy Mighty Acts"—J. C. Wenger.

## An Old Bible in the Community

JAMES O. LEHMAN

Swiss Mennonites traditionally used the Christoph Froschauer Bible instead of the Martin Luther Bible commonly used among German-speaking people. Although Luther was first with the translation of the New Testament, Froschauer completed the entire Bible five years before Luther did. The completed Bible (1529) shortly became popular with the Swiss Mennonites and it eventually came to be known as the *Täufer Bibel*.<sup>1</sup>

It was published in Swiss-German rather than High German, therefore easily understood and preferred by them. Several copies of the Bible are still extant in the community. They are in the possession of Irvin Gerber, Dalton, Ohio; Gillis Nussbaum, Massillon, Ohio; Jacob Neuenchwander (former Sonnenburg minister), Kidron, Ohio, and Ira Amstutz, Apple Creek, Ohio.

The finest copy is in the hands of Ira Amstutz. It was published in 1580 and used for many years by Peter Schneck, early bishop at Sonnenberg. In later years Minister Jacob S. Moser also used it. Previous to Schneck's possession of it, his brother Ulrich Schneck in Switzerland had it. Ira Amstutz is a great-grandson of Bishop Peter Schneck; thus the Bible remains a prized family heirloom.

On the flyleaf of the Bible, in fine handwriting, is a message penned by Ulrich Schneck upon the occasion of his having the Bible rebound and sent to America to his brother Peter. Peter came here in 1824, was ordained to the ministry at Sonnenberg in 1827, and apparently received the Bible a year later. Following is the flyleaf message, a

<sup>1</sup> Adolf Fluri, "Froschauer Bibeln und Testamente," *Mennonitisches Lexikon*, 11, 15, quoted in Delbert Gratz, *Bernese Anabaptists* (Goshen: Mennonite Historical Society, 1953), 184.

(Continued on Page 6)



## OLD BIBLE

(Continued from Page 5)

commentary on the value of God's Word.<sup>2</sup>

"I, Ulrich Schneck, living in Fontaine, Canton Bern, Switzerland, have used this Bible and have had it rebound in order that I might send it to my brother, Peter Schneck, who lives in America, in brotherly love and gratitude, as well as a brotherly greeting from the heart.

So then, Thou Word of Life, go forth and continue to be what Thou for 250 years hast been on this paper and by this letter—The Word of Life—holy and salvation, bringing the Gospel. Go forth for the salvation, consolation and rest of those who are in need of these, to whom Thou hast been given as a proclaimer of His Will, His hope and eternal promise. Become to them what Thou art and what Thou shouldst be, and what Thou already wast to the first Christians, namely, a book of faith and good manners, a house-keeping book and manual of consultation. Become a teacher to the ignorant, a reminder to the thoughtless; one who punishes and one who sets aright the disobedient and obstinate, a comfort to the depressed and the tempted, who languish under burden, distressing want, and misery, having taken away their earthly consolation and pleasure. Show Thy power and Thy heavenly comfort to those whose devout faith wavers, whose nights of despair tend to blot out their star of hope. Also show the fallen and helpless one how much he needs a Savior and a Redeemer to cancel his sin. Make the Savior precious and valuable to him and kindle in him the flame of love, and that obedience through the grace and help of God may remain until death. Strengthen that which is about to die. Rekindle lifeless love. Renew that which serves all that is good.

Finally bring everything to a glorious conclusion for Thy eternal praise and glorification and our salvation through Jesus Christ to whom be honor and worship for ever and ever. Amen.

Written the 10th of March, 1828."

<sup>2</sup> Translated from the German by Mr. and Mrs. Archie Penner, Kidron, Ohio.

*The Mennonite Historical Bulletin* of January, 1969, was incorrectly numbered Vol. XXIV instead of XXX.

## Peter Schneck: First Bishop Ordained at Sonnenberg

JAMES O. LEHMAN

The earliest ministers of the Sonnenberg Mennonite Church in Wayne County, Ohio, Bishop John Lehman, Minister Ulrich Gerber, and Deacon Michael Gerber, all had been ordained in Switzerland. However, by 1827, Bishop Lehman was already over 60. Of even greater importance was the fact that the congregation was dissatisfied with the leadership of John Lehman and Ulrich Gerber, because of their emphasis on outward forms and ceremonies.<sup>1</sup>

Thus on July 8, 1827, the congregation met to ordain two ministers. Nominated to the lot were Abraham Tschantz, son-in-law of Bishop Lehman and later ordained deacon; Isaac Sommer, pioneer settler; Ulrich Sommer, brother of Isaac; David Baumgartner, son of Bishop David Baumgartner of Switzerland; Peter Lehman, leader of the first group of settlers; and Peter Schneck.

The lot fell upon Peter Schneck and Ulrich Sommer, who were ordained forthwith. That same year on Christmas Day, Bishop Lehman preached his last sermon; two years later Ulrich Gerber was deprived of office also. Bishop Lehman ordained the two men who succeeded him in office.

From late 1827 to the spring of 1829, bishop responsibilities at Sonnenberg were conducted by Bishop Daniel Steiner of the Chippewa Church (now Crown Hill Mennonite). In the spring of 1829, by use of the lot, Peter Schneck was ordained bishop, an office he held for the remainder of his life. On May 15, 1842, again through the use of the lot, Ulrich Sommer also became bishop. Schneck was 60 at the time and Sommer 50.

It was Sonnenberg's tradition in the nineteenth century to have nearly at all times an older and younger bishop, an older and younger deacon, as well as a minister or two.

Schneck was born July 24, 1781, in Canton Bern, Switzerland, and baptized May 8, 1799, by Jacob Nussbaum. Twenty two years later he married Maria Falb. They then came to America in 1824, three years after their marriage. Bishop Schneck died on April 16, 1861, and was the first adult to be buried in the newly established cemetery beside the

present Sonnenberg Church. His tombstone, erected many years later, states that he was the first person buried in the cemetery and that he was the founder and first bishop of the Sonnenberg Church. On all three counts the tombstone is in error!

John Lehman was Sonnenberg's first bishop, although Schneck was the first one to be ordained bishop here. Thus he should hardly be called the founder of the church. Two children had been buried previously in the new cemetery. In early spring, 1861, two of Peter C. Lehman's children died only ten days apart; these actually were the first burials in the new cemetery.<sup>2</sup>

Bishop Schneck had a long and useful ministry. He it was, in 1834, who first began to hold baptisms openly. The record says that previous to this they were held in secret. It is not entirely clear whether this meant that they were held at night, or were held unannounced, or whether it means that they were held in homes (for the obvious reason that there was no church house before 1834).

In 1841 Schneck also began the tradition of performing baptisms on Good Friday. Before this it was customary to conduct baptisms on Easter Day.

From the February 7, 1935 biography of Peter Schneck written by "a grandson," we discover more about his ministry. (The grandson was likely either Peter Schneck or David A. Schneck; probably the latter because of the style of writing and because he was at Sonnenberg, while the other grandson, Peter Schneck, was at Salem.)

The writer recalled having been told "by an aged sister" that

"Peter Schneck excelled all other bishops in holding a congregation together as he did; that she never heard a harsh nor insulting word pass over his lips, always pleading in love with transgressors and disobedient members. She related that one time he had to expel a member that had joined a secret order; that on that Sunday morning he stood behind the pulpit for some time, tears running down his cheeks for a lost member that he had to expel."<sup>3</sup>

It was Bishop Schneck that baptized John Moser into the Sonnen-

<sup>2</sup> "A Record of the First, Second, Third Swiss Mennonite Church Built at Sonnenberg 1834-1862-1907," 14. Probable author is Ulrich Welty.

<sup>1</sup> Jacob J. Moser, "The Story of the Swiss Mennonite Church at Sonnenberg, Wayne County, Ohio. Beginning with the Year 1819 Till the Present Time, 1894," 142.

<sup>3</sup> "Fifty Mennonite Leaders: Peter Schneck (1782-1861)," *Gospel Herald*, XXVIII (February 7, 1935), 959. Written "by a grandson."



berg Church on April 10, 1846. Moser later married, then moved to Riley Township, Putnam County, Ohio. There he was chosen minister and Bishop Schneck traveled to Putnam County to ordain him on October 9, 1853. Moser later became bishop and served in the ministry over 50 years.<sup>4</sup>

Schneck officiated at Sonnenburg's first triple wedding on August 23, 1834, on which occasion his collaborator Ulrich Sommer married Christina Welty. Others married that day were John Gerber and Barbara Luginbuhl, Christian C. Lehman and Anna Luginbuhl.<sup>5</sup>

In fact, the first wedding he performed was on October 24, 1829, and it was a double wedding involving Abraham Falb and Catharine Gerber, Abraham Giliom and Magdalena Moser. We are told also that he baptized a total of 110 members into the church.

On July 17, 1853, Schneck's son Christian, in a lot ceremony was chosen minister. The aged Schneck ordained his son into the ministry.

Of Bishop Peter Schneck it was said, "He was a faithful and beloved minister concerned about keeping peace and simplicity in the church, and he was generally loved."<sup>6</sup>

<sup>4</sup> *Ibid.*

<sup>5</sup> Moser, *op. cit.*, 58.

<sup>6</sup> *Ibid.*, 144.

## Reuben and Elma (Amstutz) Hofstetter Wedding

JAMES O. LEHMAN

Weddings half a century ago were gala affairs. They were the great social occasions of the day and were supposed to come unexpectedly usually! Not that they courted in secret, but a couple always tried to spring a surprise when they were announced over the pulpit about two weeks before the big occasion. Of course, other young folks (and some not so young) considered it quite a game to outguess when the wedding should be announced.

They were usually held on a weekday and lasted all day. Numerous relatives and friends helped the happy couple celebrate by attendance at the wedding, usually held in the church house, and the feasting at the bride's home afterwards.

The Reuben and Elma (Amstutz) Hofstetter wedding was no exception; in fact the reporter to the *Dalton Gazette* [Dalton, Ohio] considered it a little special in his account in the paper (January 8,

1914, p. 8). Elma was the daughter of Benjamin Amstutz, of "Benville" renown who operated a cheese factory for years as well as a small country store on his farm. Here is how the veteran correspondent, Daniel Kirchhofer who lived nearby, described the wedding:

"Benj. Amstutz, Sr., has, to use his own expression, 'Sold out!' But this event was the occasion of festivities seldom paralleled in the history of the settlement. It was none less than giving their youngest daughter Miss Elma (all the other children having previously married) to become the wife of Mr. Reuben Hofstetter. Former residents will remember his father Joel Hofstetter, deceased, and mother *nee* Fanny A. Moser. But back to the wedding. The ceremony took place at the Sonnenberg [Mennonite] church on Saturday, Jan. 3d. at 10 a.m., Rev. C. N. Amstutz tying the first nuptial knot in his ministerial life. About 200 guests were invited to the dinner at the bride's parents in Benville and about the same number, the younger ones, for supper. Anyone who has ever been present at that place in any kind of gatherings will know that something was doing this time. 50 raisin pies besides other kinds were baked and cake—well not quite as plenty as the silver at the building of Solomon's temple, but a plenty. Tropical fruits as oranges, bananas, California grapes, etc., in profusion. The happy couple were the recipients of so many presents that two beds were completely covered. They will remain with her parents. Mr. Hofstetter will again work at the carpenter trade with W. E. Kirchhofer. Our best wishes."

## Book Reviews

*The American Far Right.* By John H. Redekop. Grand Rapids, Mich.; Erdmans. 1968. Pp. 232. \$4.50.

Probably one of the most effective recommendations of this book is the statement by Hargis himself: "Other than the introduction (written by Senator Mark O. Hatfield) and Chapter Eight, I think the author made an honest attempt to be objective." This case study of Billy James Hargis and his Christian Crusade is written by the Mennonite Brethren Professor of Political Science at Waterloo Lutheran University in Waterloo, Ontario, Canada. It is a detailed and scholarly study with a surprising degree of objectivity and

tolerance for both the man and his movement. This is a welcome and Christian change from the pejorative tactics so often used by the critics of Hargis when accusing him of the very same tactics. But Hargis does not get off any hook easily, if at all, in Redekop's analysis.

It is small wonder that Hargis did not like Hatfield's perceptive Foreword for among other pungent comments Hatfield says: "If the Far Righters were to present a picture of the world their medium would be block printing" since they characteristically see the world in sharp blacks and whites. As for Hargis' dislike of chapter 8, this would have been predictable for it is "An Analysis of Hargis's Political Thought" in which his sweeping claims concerning contemporary American politics are shown to be unencumbered by any evidence in support of them. Furthermore, Hargis proves incapable of distinguishing between the possible Communist exploitation of a crisis and the cause of the crisis itself. He sees all evil as emanating from one source, "satanic Marxism" and then proceeds to imply that anything in opposition to Communism is therefore good. Would to God the Christian's duty to abstain from all appearance of evil were so simple!

The most commendable thing is that Redekop lets Hargis speak for himself. The Author does draw some conclusions but he quotes so extensively from Hargis himself and from Hargis's publications that the reader is enabled to formulate his own conclusions. This primary source material was made available to Redekop to a large extent by Hargis and his staff.

Included are chapters on conservatism, foreign policy, Communism as seen by the Far Right, the United Nations, Christian fundamentalism, extremist tradition, and other related topics. The seventeen chapters are divided between Part I, The Political Views of . . . Hargis; Part II, An Explanation of 'Hargisism', and Part III which is an evaluation of Hargis and the American scene. Part IV in this reader's estimation bordered both in its brevity and in its content on the extraneous and anticlimactic though the author did give in these pages the opinion that there is no evidence that Hargis is mentally unbalanced and the judgment that there is a significant threat in the current burgeoning of the Far Right.

This book makes a noteworthy contribution to the slowly growing body of literature that thoroughly documents the thesis that the claim

(Continued on Page 8)



## BOOK REVIEWS

(Continued from Page 7)

by America to being an exhibit of the separation of church and state is largely a myth. It is becoming increasingly clear as the facts are gathered and analyzed that the old world sacralism (which rigidly intertwined Christianity with the political state) remains deeply entrenched in America in the form of a religio-political view that sees the existence of a free America as depending upon the maintenance of a union of doctrinaire Christian fundamentalism and the political establishment. This Messianic complex of a substantial number of Americans is an idolatry that needs to be exposed and repudiated both for the good of the country and the Christian Church.

Several minor items mar the excellence of this book as when Redekop describes a Mennonite leader somewhat extravagantly as "a noted writer" or when he uses the term "Wackacobi" several times before explaining its meaning on page 139.

I fondly wish that this book would receive a far greater readership than it will likely enjoy. It is lamentable that so many Christians in America will give Hargis' literature and broadcasts diligent attention and support while a book such as this which will provide them a much needed perspective on the implications of the man goes unread. This means at least that Christian teachers, pastors, and college students must be urged to read it in order to develop a greater number of better informed members in our churches as well as citizens in our land.

—Gerald C. Studer

*Sonnenberg—A Haven and a Heritage.* By James O. Lehman, Kidron Community Council, Inc., Kidron, Ohio. 1969. Pp. 384. \$6.95.

Author Lehman has told the story of a remarkable community's 150 years in America with verve, objectivity and warmth. This recounting gives evidence at many points of being an eye-witness account. Seldom do the specifics obtrude themselves upon the non-Sonnenberger reader. In the great majority of cases the details greatly enrich the drama and the value of the events. As one who has been reasonably well acquainted with this community over the past forty years, I can think of nothing of interest or significance that Mr. Lehman has overlooked. The Kidron Community Council and the Sonnenberg Community Sesquicentennial Committee were fortunate to obtain the services

of a person of Mr. Lehman's training and ability for the preparation of this history. It would take a seasoned librarian and book-lover to know how to find, much less handle so well the considerable variety of primary and secondary sources but it takes more than either of these qualifications to be able to weld the multiplicity and intricacy of the details into such an easy-flowing and utterly fascinating story.

I was unexpectedly touched in reading the Preface to discover that of the six persons especially mentioned as having provided inspiration and encouragement as long as ten years ago to the writing of this history but who have not lived to see it realized, I knew all but two rather well. They were personal friends and seeing their names warmed my heart. I remember accompanying my parents as a small child to the E. P. Gerber store to buy a Monarch Malleable wood-burning cook stove even though at that time we lived miles outside the boundaries of the Kidron community. We returned to Kidron to make certain purchases because we knew and loved those people in whose midst we had lived earlier for about two years.

One of history's fundamental values is the way it prompts the reader to reminisce about the past and evaluate the present. It provides us with a mental and moral and spiritual yardstick by which we may measure the present to some extent. Too often as we weigh ourselves in such balances we are found wanting. It is the cowardly and the immature that cannot stand the light of history on their present actions and values. Several times the author rises to what I can only call eloquence in his social, cultural, and spiritual summary and comment.

Let me whet the prospective reader's appetite by simply listing briefly a few of the "goodies" in store for him: the discussion of the community's response to "tramps" and "hoboes", the beautifully drawn descriptions of the choosing of ministerial leadership by use of the "lot", the exercise of discipline in the church, the accusations of witchcraft, the modern parallel in the Earl Gerber and sheriff story to the famous Dirk Willems incident of early Anabaptism, the ironical outcome of the Opliger and church house incident, the apt minute concerning an official congregational meeting which said "The wish was specifically expressed that all should assemble on the day named in the old church, so that everybody might express his opinion, the majority de-

cide, and afterward no complaints be brought of not having known (italics mine)", the record of what may well have been the first "relief" sale, the Moody Bible Institute student who championed the non-resistance cause, the charging of church taxes, the attitude toward secret orders, the heavy monetary support of the Civil War, and John Grebel's report and comment on the unique attitude toward spirituous liquors, etc.

This is a treasure trove of anecdote, illustration, description of rapidly fading practices, and a careful record of the inner and outer life of a community that is as virile today as when it was begun in 1819 in the southeast corner of Wayne County, Ohio. Mennonite readers, historians and otherwise, will do well not to miss this book whether or not they have any connections with the particular community under the spotlight of Lehman's pen.

—Gerald C. Studer

## Mennonite Research News and Notes

MELVIN GINGERICH

Irvin B. Horst, Professor of Anabaptist History at the University of Amsterdam, is editing a series of facsimiles, to be published jointly by B. De Graaf, Nieuwkoop, and Frits Knuf, Amsterdam. This will be a reproduction of the earliest extant editions of Mennonite songbooks. The Dutch series will contain six songbooks, the German series five books, and the American series five song books.

H. Austin Cooper, Monrovia, Maryland, has produced a 19-page single spaced article on "Beginnings of the Mennonite Church in Middle and Eastern Maryland."

Fort Hays College, Hays, Kansas, published in its Historical Series Arlyn Parish's *Kansas Mennonites in World War I* (1968).

Esther Rupel is doing a doctoral dissertation at Purdue on the "History of Brethren Church Costume."

Mark Caldwell is writing a dissertation at Southern Baptist on "Typology of Monasticism Compared with Evangelical Anabaptism."

Mr. and Mrs. Martin Stevens of Middlebury, Indiana, recently gave an exhibit of their paintings in Goshen, Indiana. Among their eighty paintings were at least four significant paintings of Amish subjects. These were entitled "Amish Girl," "Grace," "Indiana Amish," and "Amish Boy With Firewood."

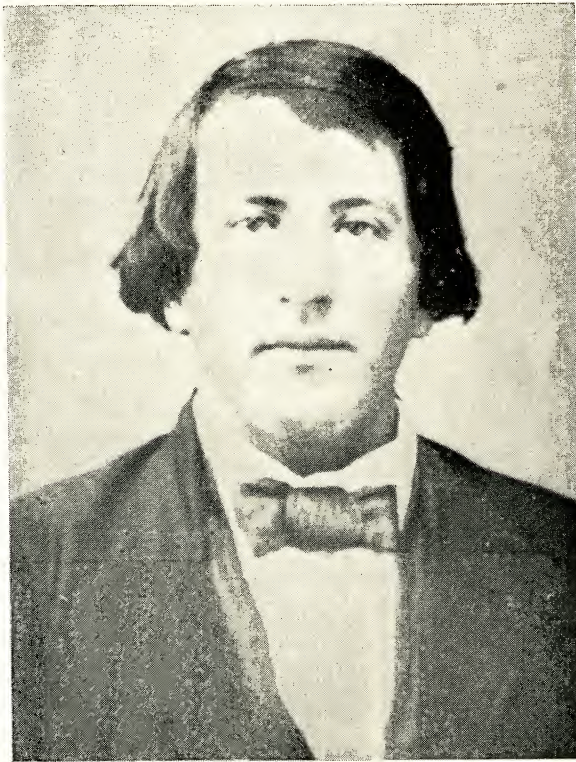


# MENNONITE HISTORICAL BULLETIN

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SONNENBERG CHURCH LEADERS

Jacob J. Moser (left picture) was born in Ohio, October 18, 1840, and died in the Sonnenberg, Wayne County, Ohio, community on January 27, 1922. The picture was taken in 1863, when he was 23 years old. He was ordained deacon of the Sonnenberg Mennonite Church in 1869 and served until 1917. He was married in 1866. He kept the historical records of the community for many years. Cleophas N. and Caroline Lehman Amstutz (right picture) were married February 27, 1890. The above is their wedding picture. Mr. Amstutz had been baptized two years earlier and Mrs. Amstutz in 1885. In 1895 he was ordained minister of the Sonnenberg Mennonite Church and in 1913 bishop. He died in 1940. M.G.

## Bishop C. N. Amstutz: Church and Community Leader

JAMES O. LEHMAN

Many older folks of the Sonnenberg, Ohio, community still remember Bishop C. N. Amstutz as a man of many interests and a diplomatic church leader. He served at a time when the Sonnenberg Mennonite Church became large in size and when the variety and range of conservative-liberal opinions became quite extensive.

Only a young man of 17 when the Salem schism occurred (1886), he witnessed and greatly influenced the 50 years of history between the formation of the Salem Church and the Kidron Church (1936). This was a time when the Sonnenberg Church became the largest in its history (about 500 members). Under C. N.'s

skillful jurisdiction the church flourished. He was also highly respected and wielded considerable influence in the community.

Although his health was poor, he and his wife both lived to celebrate their 50th wedding anniversary on February 27, 1940. On that occasion Mrs. Levi E. Amstutz, local correspondent to the newspapers, wrote a story that appeared on page seven of the February 27 *Wooster Daily Record* [Ohio]. It was titled, "Kidron Pastor and Wife Reach 50th Anniversary." The majority of the story appears as follows:

"Rev. and Mrs. Cleophas N. Amstutz . . . are today quietly

celebrating their golden wedding anniversary at their home on the farm, adjoining our town. Rev. Amstutz has for some time been seriously ill, so they were not able to have open house.

Their daughters are spending the day with them and their husbands and the grandchildren join them in the celebration this evening. Several weeks ago, the six daughters each presented a beautiful potted plant to their parents for both of them to enjoy, while father still had the capacity of appreciating them, who with Mrs. Amstutz is very fond of flowers.

Mrs. Amstutz, formerly Caroline Lehman, daughter of John and Ann Tschantz Lehman, was born in East Union Township [Wayne County, Ohio] on Jan. 16, 1869, having now reached the age

(Continued on Next Page)



## C. N. AMSTUTZ

(Continued from Page 1)

of 71 years. Her school days were spent in the Anderson school district of East Union township. On April 23, 1886 she was received into the Sonnenberg church through baptism.

## Married in 1890

On Feb. 27, 1890 she became the bride of Cleophas N. Amstutz, later called into the ministry, whose loyal assistant she remained in this work, besides being an efficient home maker. Yet as a busy housewife and mother she found time to continue her favorite recreation in the cultivation of flowers, which still flourish in her garden in summer time and at her windows in winter. Being clever plying the needle, an additional pleasure for her has been making quilts, not only for her own use, her daughters, and all her grandchildren, but as many as twenty in a year, for others as well.

## Lives Where He Was Born

Rev. Amstutz, son of Nicholas and Maria Tschantz Amstutz, was born on the homestead farm just south of Kidron [Ohio] on Oct. 19, 1868, where he has spent his entire life of over 71 years. Two brothers and one sister preceded him in their childhood, and Mr. Amstutz alone remained to cheer the pathway of his parents. He was a wide awake youth, a diligent pupil of the Byall Kidron School who learned his lessons well, and later remained interested in educational progress. The daughters gratefully remember that their parents saw to it that they were regular attendants in school during their school years.

## Ordained as Minister

Through baptism he became a member of the Sonnenberg church on March 30, 1888, and five years after his marriage he was ordained as minister of that congregation proving himself both loyal and efficient in this capacity.

He was largely instrumental in founding a Sunday-school in his church and besides serving as pastor was superintendent of the Sunday School as well for a number of years. His interest for the

needs of young people was further manifested by his active support for the founding of a Young People's Meeting, which has since been maintained. On November 16, 1913, he was ordained as bishop of the church, serving in this capacity for 23 years, giving the best of his strength and interest to the rapidly growing church.

He retained his interest in farming and was a prominent and successful farmer. The young men who were in his employ during these years, fondly cherish the memory of having been able to work at his side.

As a youth he assisted his father in the manufacture of cheese in a building near the farm residence, and later continued to maintain his interest in this enterprise by buying the property of the Cheese Manufacturer, Christian Tschantz, at Kidron in 1902, erecting a new building as factory of this enterprise, and serving as president of its organization of surrounding farmers for a number of years. In the year 1919 he sold the property with residence and other outlying buildings to Fred Grossen.

## Had Early Auto

Rev. Amstutz was one of the first farmers of this community who owned an automobile and it gave him distinct pleasure to furnish transportation for friends who had no car, on various missions.

On Feb. 15, 1921, he retired from active farming and with Mrs. Amstutz has since made his home in the residence near the main farm home, where his father and mother had spent their declining years.

In 1925 Rev. Amstutz was seized with an ailment which increased in intensity from year to year, and in 1930 he retired from active ministerial service, although he continued to serve for special occasions from time to time."

Most of the remainder of the account deals with their six daughters, 32 grandchildren, and brothers and sisters.

One error in fact concerns the beginning of the Sunday school. Sonnenberg began its Sunday school

before C. N. was married, and was well established before he became minister. However, he did serve as its second Sunday school superintendent in the days when it was the custom to have a minister be in charge of the Sunday school.

When he became minister on December 8, 1895, he had only four votes and was one of 19 candidates. The newspaper correspondent spoke of him as being "a model young man."<sup>1</sup> The correspondent to the *Herald of Truth* called him "a faithful and able Sunday school worker."<sup>2</sup> He first preached on Christmas Day, 1895.

At this time what is now the village of Kidron consisted of a house and a cheese factory, which was partially surrounded by land owned and farmed by C. N. and his father Nicholas. However, in January, 1896, Kidron succeeded in getting a post office. Several accounts exist on who named Kidron but the most interesting one involves C. N. Amstutz, and it must have occurred within a month or so after he was ordained minister.

"With establishment of the first cheese factory and the opening of the first post office a name became necessary. The community leaders met; discussion ensued; finally, W. H. Lehman suggested the obvious name, 'Cheese Factory Town.' Nicholas and Cleophas demurred and insisted upon a Biblical name instead. Cleophas was blindfolded, then opened the Bible at random, rested his finger upon the open page, removed the blindfold, and found that the nearest (to his finger) place was 'the brook Kidron.' So Kidron it has been ever since!"<sup>3</sup>

C. N. Amstutz always had a strong community spirit. He had a direct hand in the rise of Kidron since he owned the farm on which Kidron began. The correspondent informs us in January, 1903, that "Kidron changed hands recently. For the snug sum of \$3000 all the property owned by Mr. Chr[ist] Tschantz, on the south side of East Main street, and a small lot on the north side, thrown in for good measure, has

<sup>1</sup> *Dalton Gazette*, January 2, 1896, 4.

<sup>2</sup> *Herald of Truth*, XXXIII (January 1, 1896), 9.

<sup>3</sup> Letter from Adrian H. Amstutz to Merl E. Lehman, Long Beach, California, July 3, 1965.



gone to Mr. C. N. Amstutz."<sup>4</sup> (Christ Tschantz built the first house and cheese factory in Kidron and got the post office established).

In 1909 when C. N. was one of the first to purchase an acetylene lighting plant, the agent advertised in the paper that Amstutz was "Kidron's most scientific farmer."<sup>5</sup> When he purchased his first automobile in May, 1915, there were only about 30 autos in the settlement.<sup>6</sup> He served several years as the director of the Kidron public school. During this time quite a number of Sonnenberg men served as directors of various local public schools or served on the Dalton school board. C. N. Amstutz was forward-looking and progressive in both church and community matters.

In 1913, the majority of the church voted to have C. N. become bishop, so he received the office without the use of the lot which was the ordinary means of selecting a bishop. The first wedding he performed was that of Reuben Hofstetter (January 3, 1914), later deacon and bishop of the Kidron Church.

Bishop Amstutz enjoyed a wide acquaintance among Mennonite church leaders, many of whom visited the large congregation occasionally. This was the era of Bible Conferences and increased contact with American Mennonitism. While C. N. never tried to influence Sonnenberg to join the Ohio and Eastern A.M. Conference, he visited conference sessions quite regularly, and healthy relationships with nearby conference churches flourished. In 1897 he attended the annual meeting of the Mennonite Evangelizing and Benevolent Board at Salem, Ohio, and he is listed as a member of the board of directors to take charge of the Orphan's and the Old People's Home.<sup>7</sup>

In the days when Sonnenberg's interest in missions was small, we periodically find C. N. Amstutz's name listed as having made donations to home and foreign relief and missions. Under his leadership the congregation broadened its outlook and its outreach.

In the area of church administration he was more democratic than most other Sonnenberg bishops. With the passing of time in the early decades of the 20th century the conservative and liberal views

began to polarize more and more. Through it C. N. maintained a conciliatory position and tried to keep peace on all sides. He managed to keep the respect of church and community. He was saddened by the 1936 schism when the Kidron Church began.

By that time he had little opportunity to exercise leadership any more. His health was too poor. Already ten years earlier his health began to break and gradually grew worse. In 1925 Louis Amstutz was ordained minister; six years later Jacob Neuenschwander was chosen by lot out of class of 25 nominations, 22 of whom went through the lot. Jacob was a son-in-law and lived on the home farm with C. N.'s. By 1932 at Bishop Amstutz's request for release from bishop duties, the lot was used to determine between Louis and Jacob which should be bishop. Louis was chosen.

1932 to 1936 were the most troubled years in all of Sonnenberg Church history. Louis and Jacob and the deacon, Ben Geiser, were conservative in outlook, as were about 40 percent of the congregation. About 60 percent wished to join the Ohio and Eastern A.M. Conference. There was increasing dissatisfaction with the administration and leadership of the ones the lot chose. C. N. was torn between respecting majority wishes and pressure from the other ministers to follow more conservative patterns.

Frustrations and dissatisfaction over a large number of things too numerous to detail here finally resulted in a break. None of the ministry went with Kidron, although some felt C. N. desired to stay with the majority but had too much pressure from family and fellow ministers.<sup>8</sup>

C. N. has guided the church through the shoals of German-English transition (when fellow-minister Jacob S. Moser resigned temporarily because of it). He saw the church move from a partial isolation into the mainstream of American Mennonitism and participate in the "Great Awakening" experienced by the Mennonite Church in the late decades of the 19th century and early decades of the 20th century. He had "given the best of his strength and interest to the rapidly growing church." He had given dedicated democratic leadership, only to see, at the end of his life, the church and commu-

nity torn asunder by schism. He passed away March 5, 1940, less than a week after the celebration of their 50th wedding anniversary.

At the large funeral attended by 700 friends and relatives, an impressive number of ordained men paid their last respects to a beloved fellow minister. From a newspaper clipping (likely the *Berne Witness*, Berne, Indiana) we reproduce the list.

"Deacons present were: Clayton Rohrer of Wadsworth; Peter Baumgartner of Wooster; John Hackman, Reuben Hofstetter and D. J. Moser of Dalton, and Ben Geiser of Orrville. Funeral services were conducted by Rev. Louis Amstutz, local pastor, Rev. B. B. King of Elida, and Rev. Enos Hartzler of Marshallville.

Ministers present were the Revs. B. B. King and G. W. Brunk of Elida; A. J. Steiner and I. B. Witmer of North Lima; Moses Horst and Samuel Rohrer of Wadsworth; O. N. Johns of Louisville; Rudolph Stauffer, Daniel Martin and P. R. Lantz of Wooster; Jacob Gerig of Smithville; Jonathan Hartzler, Enos Hartzler and Noah Hilty of Marshallville; I. W. Royer and Isaac Zuercher of Orrville; Louis Amstutz, David Wenger, A. S. Rosenberger, Ben Good and Sam Swartzendruber of Dalton; Jacob Moser and Allen Bixler of Kidron."

## News and Notes

The December 1968 issue of the University of Iowa's *Spectator* contained a picture of Mauricio Lasansky's portrait "Amish Boy." The picture has been shown in international exhibitions as well as in American exhibitions. Lasansky, Iowa's master printmaker, says of the Amish, "I think they are beautiful people. They are so sober. The way they think, the way they feel, the way they dress—it is all one unit. They mind their own business and live their own life and I think this is beautiful."

Professor Richard Beam is editing a new Pennsylvania-German dictionary, which he believes will be superior to the ones that have been published previously. He not only has spoken Pennsylvania German for many years but has taught German and has made extensive field trips to the areas in the United States where Pennsylvania German is still spoken. Earlier he studied at Marburg University in Germany and last year was back in Germany for additional study.

<sup>4</sup> *Dalton Gazette*, January 8, 1903, 4.

<sup>5</sup> *Dalton Gazette*, April 1, 1909, 5.

<sup>6</sup> *Dalton Gazette*, June 3, 1915, 1.

<sup>7</sup> *Herald of Truth*, XXXIV (December 1, 1897), 364.

<sup>8</sup> John Sylvanus Umble, *Ohio Mennonite Sunday Schools* (Goshen: Mennonite Historical Society, 1941), 264, and Interview with Isaac Zuercher, June 22, 1967.



## CO's and Chemical Warfare in the First World War

JAMES JUHNKE

The government policy for conscientious objectors in the First World War was not fully formulated until relatively late in the conflict. One possible reason for the delay is suggested by correspondence preserved in the National Archives showing a lack of unanimity in the War Department on what to do about conscientious objectors. Illustrative of the confusion and disagreement on the question is one proposal, apparently given some consideration by those who wanted to be "tough" with conscientious objectors, to have the CO's work in the Chemical Warfare Service.

The proposal presumably originated with the request of the director of the Chemical Warfare Service for 500 conscientious objectors to fill his manpower needs. Major General Frank McIntyre, Assistant to the Chief of Staff, wrote a memorandum "for the Adjutant General of the Army," a copy of which is in the records of the Office of the Chief of Staff, Record Group 165 in the National Archives. The memorandum, which is dated only "July , 1918," said,

The Secretary of War directs that these papers be referred to the Director of Chemical Warfare Service in order that he may report the points to which he desires conscientious objectors to be ordered in compliance with his previous request for 500 of these men to be used in his gas manufacturing plants.

It is understood that at present there are about 300 men available for assignment to this class of work.

The Office of the Chief of Staff tended to take a more hard line attitude toward the conscientious objectors than did Secretary of War, Newton D. Baker, and the Third Assistant Secretary of War, Frederick P. Keppel, who was assigned responsibility for the problem. Both Baker and Keppel were better informed about religious objectors than were the army officers, and there is no evidence that either Baker or Keppel gave serious consideration to the proposal to use conscientious objectors in gas manufacturing plants.

The proposal was discussed, however, in a conference between Secretary Keppel and the Board of Inquiry, which had interviewed conscientious objectors in military camps to judge on their sincerity. The Board of Inquiry reported that religious conscientious objectors would have scruples against work-

ing in gas manufacturing plants, and that the proposed system of farm furloughs for agricultural work would be more suitable.

Army officials in the Office of the Chief of Staff agreed to this solution, as suggested in a copy of a memorandum for the Adjutant General by Brigadier General Henry Jervoy, acting Assistant to the Chief of Staff, dated July 5, 1918, (RG 165)

The conscientious objectors recommended by the Board of Inquiry for furloughs were found by the Board to be bona-fide religious objectors. Their employment, however, in gas fitting plants would only be obtained through compulsion and would probably result in their trial for disobedience of orders and the result desired would fail. The need of agriculture is equally as great and such employment appeals to the conscientious objectors.

It is not sure that the proposal to use conscientious objectors in chemical warfare plants ever had enough support to be a significant factor in delaying the War Department's establishment of policy, especially since the only available documents relating to the proposal are dated as late as July, 1918. The proposal does illustrate, however, that some army Chief of Staff officers were quite ignorant about conscientious objectors and that they proposed other alternatives besides the farm furlough system which was adopted.

—North Newton, Kansas

## 1862 Olive Church Building

J. C. WENGER

*The Tribune* of Dec. 26, 1962, contained a brief history of the Olive Mennonite Church, whose house of worship is located on County Road 3 five miles north of Wakarusa, Indiana.

The story was silent on one point: What became of the frame meeting-house of 1862?

There was a tradition in the congregation that a man named Moses Weaver bought it and moved it east of Foraker. Further research has confirmed half of the tradition and disproved the other half.

One of the lay leaders of the church, a well-known man in the community, was Levi W. Barkey (1869-1940), the father of Elmer and Walter Barkey of the Beech Road in St. Joseph county. Barkey served

long as a trustee of the church, and of course remembered the 1862 building and its fate.

In his records the following brief note has been found: "Moses Weaver bought the old church, and (it) was used for (a) dwelling." This is the part of the tradition which was true. The Foraker location was in error. But who was this Moses Weaver?

Moses B. Weaver (1826-1916), a native Pennsylvanian, moved from Ohio to Elkhart county in 1860. He lived on CR 36 (section 23 of Harrison township). He bought the 1862 frame meetinghouse, which was moved aside and used for church services during the summer and fall of 1862. The new brick house of worship was dedicated on Christmas Day, 1888.

Moses Weaver has a son living in Goshen, Frank M. Weaver, who will be 87 years of age on May 9 if he lives. He was a boy of 14 when his father dismantled the 1862 meetinghouse and hauled it to Goshen with an ox team. Frank says that it was summer time when this hauling was done, likely the summer of 1889.

Moses Weaver had a daughter Anna (1864-1954) who was married to a man named Simon P. Detwiler (1862-1928) of Caledonia, Kent Co., Mich. Simon and Anna first lived at Brutus, Mich., after their marriage, then moved to Goshen. Using the lumber of the 1862 Olive meetinghouse, Simon built a dwelling house at 206 Dewey Ave., Goshen, and lived in it many years. Since 1921 the house has been occupied by Mrs. Goldie Sechrist. Simon P. Detwiler, was the father of Ellis E. Detwiler, the Goshen contractor and builder.

Those interested in more family history of the Weavers and Detwilers involved in this story may consult the 1953 "Weber or Weaver Family History" compiled by Ezra N. Stauffer of Goshen, pages 115-123. Moses B. Weaver was an uncle of Deacon Henry B. Weaver of Harrison township, later of Goshen, and now of Bristol, Indiana.

—From *The Wakarusa Tribune*,  
Wakarusa, Indiana  
January 23, 1963

*Elias M. Gingrich Descendants* is the name of a 17 page genealogy published in August 1950 and printed by Elam H. Hirneisen, 27 Lincoln Avenue, Ephrata, Pa. The foreword and historical note on the family was written by Lucile M. Good. Gingrich was born May 8, 1854, near Elmira, Ontario. The descendants live mostly in Lancaster County, Pennsylvania.



## The Old Order Amish Settlement at Nappanee, Indiana: Oldest in Indiana

JAMES E. LANDING

It has long been stated that the first Amish settlement in Indiana was that stemming from the migration of families from Somerset County, Pennsylvania, in 1841. The account of this journey, and the homestead exploration of the preceding year, has been told in a number of sources.<sup>1</sup> This settlement took place on the Elkhart Prairie, just southeast of Goshen in Elkhart County, Indiana, probably in early July, 1841. The Amish found the prairie land not to their liking, however, and moved east into the more heavily wooded section on both sides of the Elkhart and Lagrange counties boundary, the move coming in late summer or early autumn. They were then joined by families from Ohio and the settlement has been continuously occupied since.

Before this time, however, there was already an independent movement of Ohio Amish families into Indiana who were settling in the vicinity of what is now Nappanee in southwestern Elkhart County. Some of these families occupied land in Kosciusko County and Marshall County as well, since the settlement area lay in the section where these borders intersect.

It is true that the Nappanee settlement has always been smaller, in both area and population, than the Elkhart-Lagrange community. It is equally true that church services and ministerial ordinations were conducted among the Amish in the Elkhart-Lagrange settlement long before they were at Nappanee. But it is not true that the Elkhart-Lagrange Amish settlement is the oldest in Indiana.

As early as 1836, an Adam Miller entered land in section 6, along the northern border of Union Township (the present city of Nappanee is located in southern Union Township and the neighboring township to the west, Locke), Elkhart County, Indiana. The identity is not certain, he listed his former address as Montgomery County, Ohio, but it is believed that this is the Adam Miller who, at an early age, left the Amish church for the Methodist Episcopal faith, and became a circuit rider in Indiana and other states. He later became a physician and was living in Chicago at his death in 1901. He had been born in Pennsylvania in

1810 and commonly referred to himself as "Hostetler."<sup>2</sup>

In 1839, a movement of Ohio Amish families began from Wayne County, Ohio, most settling along the Union and Locke townships boundary in Elkhart County, just north of the present city of Nappanee. Nappanee was not platted until 1873, and only Bremen, seven miles to the west, and Locke, several miles to the north, served as mailing addresses before that date. The first of these Wayne County settlers were brothers, John and Jacob Stahley. They were sons of Barbara Stahley, an Amish widow, who had only recently emigrated from the Palatinate near Kaiserslautern, bringing her five children to Stark County, Ohio, in November, 1836. The following spring, they moved to Wayne County. Another son, Christian, entered land in section 30 of Union Township, October 23, 1841, apparently accompanied by Moses Housouer, who would become his brother-in-law the following year (Christian married Fannie Housouer, daughter of Peter, one of the earliest Amish settlers in Ohio), since Moses filed for land the same day. Another brother, Henry, must have arrived even earlier, since he had a son, Peter, born in Elkhart County in 1842. The Stahley family was then followed into the area by a number of Wayne County, Ohio, families, practically all of whom were recent immigrants from the Palatinate. Among the early settlers of this group were: John Emmert, John Ringenberg, Cyrus Berlincourt, Allan Goon, Jonas Lance, and John Troup.

About this same time, another group of Amish families, related neither through kinship nor geography with the Wayne County group, began to settle along the Elkhart and Marshall counties boundary, just several miles northwest of the area being occupied by their contemporaries. These families were

all descendants of Amish settlers in the Berks and Somerset (including Cambria County) counties settlements in Pennsylvania, and all had moved into the area near Shanesville and Farmerstown in Holmes County, Ohio. As a result, they represented Amish traditions which had come into existence after nearly a century of residence in North America.

The first of these families were all relatives of Daniel Yoder of Holmes County, sons, daughters, and a nephew. The first to arrive was son Valentine Yoder, whose second child, Samuel, was born in Elkhart County on May 11, 1840. He served the Nappanee Amish for many years as a Deacon.

The same year, 1840, Valentine's cousin, Joshua Yoder, settled in southern Locke Township, filing for land on June 12. Joshua later moved into the northern part of Union Township and became a member of the German Baptist Brethren Church. Joshua's mother, Barbara, was a great-granddaughter of Jacob Hochstetler, the immigrant of 1763.

This migration to Indiana triggered the move of a great number of Amish families from Holmes and Tuscarawas counties in Ohio, including Schmuckers, Hochstetlers, Schlabachs, Schrockes, Borkholders, Millers, Coffmans, and Kemps. The two unlike Amish groups, occupying separate lands, differing in customs, appearance, and dialect, were joined in a limited and brief fellowship which terminated in 1854. The majority of the Holmes and Tuscarawas counties families continued the older traditions, and are now represented in the Nappanee area by the twelve Old Order Amish church districts. The later Palatinate immigrants, who entered Indiana from Wayne County, Ohio, gradually diverged from the Old Order in custom and practice, and are represented today at Nappanee in the congregation of the West Market Street Mennonite Church (General Conference), also known as the First Mennonite Church of Nappanee.

Since the Nappanee Amish settlement has been continuously occupied by Amish settlers since 1839, it rightfully claims the distinction of being the oldest Amish settlement in the State.

Professor James Kittelson of the University of Iowa completed his Ph.D. dissertation at Stanford during the past year on the subject "Wolfgang Capito, Humanist and Reformer."

<sup>1</sup> See, for example, the several references in *The Mennonite Historical Bulletin*, Vol. 3, No. 3, September, 1942.

<sup>2</sup> For a more detailed historical account of the Amish and Mennonite settlement at Nappanee, see: J. E. Landing, "The Amish and Mennonite Settlement at Nappanee, Indiana," in *Amish-Mennonite Directory, Nappanee, Indiana*, Mr. and Mrs. E. L. Hochstetler (Compilers), Mast Publishers, Arthur, Illinois, 1968; and, J. E. Landing, *The Spatial Development and Organization of An Old Order Amish-Beachy Amish Settlement: Nappanee, Indiana*, Ph.D. dissertation, Pennsylvania State University, 1967 (see *Dissertation Abstracts*, 1968).



## Hutterite Defense Statement in Court Regarding School Attendance

(Alberta recently changed its school attendance requirement from 15 to 16 years of age. More than a score of Hutterite parents have been summoned to court for violation of the nonattendance clause. The preacher Peter S. Tschetter, of the Mixburn Colony, Minburn, Alberta, was present for many of these hearings. The following is an edited copy of his presentation at one of these hearings.—John A. Hostetler, Willow Grove, Pa.)

Pincher Creek, Alberta.  
November 26-28, 1968.

I am Rev. Peter S. Tschetter speaking in behalf of the Brethren as concerns our 15-year old children.

This is strictly a religious matter. We have been called on such court trials before, and now we appear again.

Our kindergarten school is from three to six years. Here they learn to obey, sing, sleep, memorize and pray together. After this they are promoted to elementary school.

Our children learn two languages. When they are fifteen years old they are through with their term, having attended altogether twelve years of schooling by this time. At this age they enter into a different category; work-related training for jobs in the colony.

They enter into the work of the community where they are apprenticed. The incentive in the colony is to look forward to adult work and responsibility; they have no interest in going backwards. To remain in school is a kind of punishment for the child. They eat and work with the adults. Work takes the place of idleness. Idleness is the Devil's own workshop. Our system has been adopted over 400 years ago, and we find it satisfactory to our needs.

The government today has changed the law requiring attendance to 16 years of age. This requirement does not fit into our own native religious system of training the children.

We would remind our hearers that legislation was also passed in the time of Christ. Children under two years were ordered to be killed. After the death of Christ his disciples preached in the name of Jesus Christ which was also forbidden. They were called to court, sentenced to jail, and advised to go beyond the boundaries of their own country, and not to spread their doctrine. They were not called heroes at that time but were considered rebellious and obstinate. Later and in our

day, their status as faithful disciples is recognized and revered in all the Christian churches.

Our case is very similar. We take our stand with those who live in obedience to Christ. None of the high priests recognized Jesus Christ and the seriousness of what they were doing. It was the common people who acknowledged Him.

We believe and practice the Scripture where it says: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Timothy 5:8). We apply this principle in respect to the training of our children and in the care of our aged.

The high priest Eli was held responsible to God for his children when they were not looked after properly as we read in the Scriptures. (I Samuel 3:12-14). Through neglect he brought the whole house of Jacob into sin. We don't want our children to run around on the streets and make a fool out of other people. It is very unwise not to look after our children.

The Canadian Government is instituted after the basic moral law in the Ten Commandments, and each must choose either to recognize or to ignore it. We know well that if a man is caught in the act of theft he is brought to court. But if we are brought to court for training our young faithfully in the disciplined religious community, then we must obey God.

One of the commandments says, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." (Exodus 20:12).

God has this to say to Abraham: "Shall I hide from Abraham that thing which I do. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Genesis 18:17-19).

This is not a man made law. Christ has engraved it with his own fingers.

As it now appears, we will have to take the consequences. I told my people to remain firm. Thank you.

Rev. Peter S. Tschetter

Note: This case was dismissed. Eleven ministers attended as well as other brothers and sisters.

## The Old Order Amish in Mexico

JAMES E. LANDING

The recent movements of Old Order Amish families to British Honduras, Paraguay, and Costa Rica, have attracted considerable attention. It is not true, however, that these recent migrations, which began in December, 1966, represent the first Amish settlements outside Anglo-America since the Amish left Europe. There have been at least two Old Order Amish settlements in Mexico and both have disappeared.

Sometime during 1923, at least eight Amish families from Wayne County, Ohio, including a Troyer family, moved to an unspecified location in Mexico.<sup>1</sup> It is likely that they moved near one of the Mennonite settlements being founded at about the same time, but this is only conjecture. Their stay in Mexico was limited to a few years, after which several of the families returned to the United States and settled near Moyock (?), North Carolina, one of only several known Amish settlements to have been founded in that state. In 1932, the remaining families left North Carolina and joined the Amish community in Kent County, Delaware.<sup>2</sup>

During the year 1944, two Old Order Amish families from Lancaster County, Pennsylvania, located in Mexico about 130 miles inland from Tampico in a very tropical area in the State of San Luis Potosi.<sup>3</sup> In that locality they settled in conjunction with four Old Order Mennonite families, the six families totalling 36 persons. This conjunction of Old Order Amish and Old Order Mennonites should not be considered especially unusual since both groups share many common convictions. It has been known that, in Arkansas, because of the limited number of ministers and families in the settlement, an Old Order Amish minister and an Old Order Mennonite minister alternated preaching to the assembled families of both groups. Although not generally recognized, Old Order Amish bishops and min-

<sup>1</sup> A. B. Clark, *History of the Amish of Delaware*, privately printed, (the author is in the History Department, Wesley College, Dover, Delaware), 1963, p. 26.

<sup>2</sup> *Ibid.*, p. 26.

<sup>3</sup> J. W. Fretz, *Mennonite Colonization in Mexico: An Introduction*, Publication No. 2, Mennonite Central Committee, Akron, Pennsylvania, 1945, pp. 9, 15.

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## Book Reviews

*Mennonites of The Ohio and Eastern Conference.* By Grant M. Stoltzfus. Scottdale, Pa.: Herald Press. 1969. Pp. 459. \$7.95.

I have read this history with more than my usual interest in Mennonite history. The writing of this conference history has been in planning and preparation since 1951. The pages teem with names of persons I have been privileged to know or have highly esteemed because of their leadership in earlier days of my "home" conference. Then, too, the author is a close friend and fellow-member of the Mennonite Historical and Research Committee.

To tell this long (more than 160 years) and large (13,000 members) story of what is now the Ohio and Eastern Conference presents a formidable task and Bro. Stoltzfus may take considerable satisfaction in this accomplishment. He has drawn his material from a long and wide background of reading and research in the interrelated disciplines of sociology, history and theology. This book serves to fulfill the wishes not only of the Conference Committee charged with the task of producing a history but also to partially fulfill requirements of the author for a Th.D. degree at Union Theological Seminary in Richmond, Va.

The book begins with a summary of the Anabaptist-Mennonite origins in 16th century Switzerland and Holland followed by an unusually illuminating account of the division which gave rise to the Amish in the canton of Bern and the German Palatinate. He closes his basic account of 281 pages with a perceptive discussion of "The Conference in Retrospect and Prospect" in which he points out how the church has on the whole successfully found its way between adapting to the world so as to evangelize it while at the same time maintaining the separateness called for by its Lord when He instructed his followers to be *in* but not of the world. The pursuit of this same intention today may not cause us to be preoccupied as we once were with worldliness, fashions, recreation, "godless" education, luxury, life insurance and other specific prohibitions against conformity to society's patterns, yet the intention is the same today to maintain the historic faith while fulfilling the Christ-given mission. The closing six reasons suggested in explanation of the survival and remarkable growth of the churches in this conference are an apt conclusion relating history past to history future.

Supplementary materials make up almost exactly half of the book's to-

tal pages. Eighteen pages of footnotes in small type are followed by seven Appendixes, a Bibliographical Essay and two indexes. I am not sure that I understand the rationale for the inclusion of the particular appendices in every case though they are all, to be sure, of interest. I was puzzled about the meaning of one column in a chart taken from the 1906 Hartzler and Kauffman *Mennonite Church History* until I checked the original source and discovered the abbreviation means "First Meeting House."

It is painful but I believe necessary to mention what seems to me to be a few flaws in this excellent history. These flaws are not all the author's. The space given to such facets of the conference as the youth organization, the High School Committee, and the Christian Worker's Conference seem to be much too brief and fragmentary for a book purporting to be a history primarily of a conference organization. There was once a conference youth publication called *The Literarian* which was not so much as mentioned. Then it is not clear where Sebring or Camp Ebenezer were actually located. I hope I may be forgiven the conceit which leads me to mention also that the strong conference-wide youth organization immediately preceding the formation of the churchwide MYF was not recognized nor was the fact that the first president of the churchwide MYF was an Ohio pastor. Another Ohio pastor's book, *Life Insurance* by H. N. Troyer (Scottdale, 1932) should have been mentioned in the discussion of "Mutual Aid Organizations and Insurance" in chapter 17. It seems to me also that the present or recent ownership should have been given of the buildings illustrated on pages 157 and 161 in order to help modern readers identify the locations more precisely. If I am not mistaken the first is the Noah or Wilmer Schrock farm and the latter was the Charles Hartzler farm. There is an error in the caption to the picture on page 165: the men pictured left to right A. J. Steiner, J. S. Hartzler and I. W. Royer. Then there are several poor sentence constructions or poor word choices, such as sentences beginning with "That . . ." or a reference to guests of a home for the aged as "inmates." A few maps showing counties, churches, camp grounds, etc. in relation to major cities and county seats would have been very helpful.

My greatest disappointment is with the indexes. I customarily begin at once when I start to read a book to check its index against the names, places and subjects encoun-

tered to ascertain the thoroughness of the index in its listings. This prepares me for the task ahead, whether I can read comfortably knowing with reasonable certainty that the names, places and subjects can be readily found later by using the index, or whether I shall need to be constantly "on edge" as I read fearing that unless I check the items of interest one by one and add them myself when they are missing in the index, I shall later find it very difficult to locate that item again. I discovered that I definitely needed to read this book "on edge". The inconvenience of checking the index constantly finally becomes so laborious that I carry through on it only for those items of greatest interest to me, all the while being uneasy about the many other interesting items which I may not be able to find again without considerable rereading. I found the name and place index quite incomplete, failing to list surnames in general, such as Buzzard, Eberly, Shepard, or Stoffer and also places in general, such as Kolb's Church and Wadsworth. Then too even where the names or places were listed the pages were incomplete as, for example, for Fayette County, Pa., Oak Grove Church, Smithville, John Sherrick, Henry Stauffer, etc.

But most disappointing of all is the topical index where such listings as Athletics, Courts, Credit Union, Divorce, Dramatics, Fasting, Flag, Footwashing, Four-part Singing, Holy Kiss, Jewelry, Jury Duty, Labor Unions, Lightning Rods, Military Service, Moustaches, Patents, Photographs, Public schools, Second work of grace, Secret Societies, Sleeping Preacher, Stewardship, Total Abstinence, Trances, Voting, Westmoreland County, Pa. were all missing. Beside this, the page references again even where there are listings are far from complete, for example, Baptism, Christian Day Schools, Dress regulations, Insurance, Literary societies, Meetinghouses, Oaths, Temperance, etc. It would seem that in a history, far more than for many other kinds of writing, indexes that err on the side of being too comprehensive are essential.

Two features that add a great deal of value and excitement to this history are appendixes 1 and 2. The first gives a uniform brief sketch of every church, both extinct and existing, with photographs of 116 of them. Appendix 2 gives a brief and uniform biography of every bishop, minister and deacon known to have served in this conference — again with photos of 273 of these men.

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## BOOK REVIEWS

(Continued from Page 7)

I should think that it need not even be said that every family, if not member, of this conference should want a copy of this book, not to mention the innumerable persons long gone from this conference but still interested in its progress and welfare. If not all such are interested enough to keep a copy at even this reasonable price, at least they should see to it that their public and/or church library receive one as a donation from them for the benefit of others.

—Gerald C. Studer

*Dutch Anabaptist Thought and Practice*, 1539-1564. William Echarde Keeney, Nieuwkoop (The Netherlands); B. DeGraaf. 1968. Pp. 247. \$12.45.

This book is an analysis of the thought and practice of the first generation Dutch Mennonites. Dr. Keeney assumes that Menno Simons and Dirk Philips are the major spokesmen. Never before has such a comprehensive coverage of the whole range of early Dutch Anabaptist thought and practice been given in the compass of one treatise. The writings of Simons and Philips in all their various editions in the original language provide the primary source materials for this study. The major topics are six: the scriptures and the ministry, the new birth, the incarnation, discipleship, the church, and the two kingdoms. These chapters, constituting the thrust of the treatise, are appropriately introduced in an opening chapter and then concluded by an excellent summary.

Contrary to the past practice of focusing on the concept of the church as the static and definitive characteristic of the Anabaptists, this presentation proceeds on the thesis that in the beginning the Dutch Mennonite leaders gave primary emphasis to personal regeneration and discipleship to Jesus Christ and that this later shifted to a central concern for the corporate fellowship of believers. This insight seems to provide a very necessary key to a more consistent and perceptive understanding of the leadership of Simons and Philips.

One illustration of the significance of this shift is that in earlier editions of their writings, Menno and Dirk gave the Gospels the highest value because they contained the words and examples of Jesus and then ranked the remainder of the New Testament next because of its close relationship to Jesus Christ. In later years, however, Menno, for example, frequently added a phrase

to include "apostolic teaching and practice" as normative along with the explicit teachings and practices of Christ. It is noteworthy also that along with this shift in attitude toward the scripture there was a similar shift to an emphasis upon the church, so that in Menno's last writing shortly before his death, he objected to the efforts of congregations to settle difficult problems on their own.

Dr. Keeney gives clarifying attention to the unconventional concept of the Incarnation held by Menno. The author refers to another theological view held by Menno and Dirk in which there is uncertainty whether or not they believed that the material flesh is to be restored in the resurrection. They were clear in their belief in the promised glorified body but not in clarifying what this meant so far as the body is concerned. The scholar is handicapped not only by the ambiguity of the source-materials on some such specific points but also by the fact that neither Menno nor Dirk were as gifted as we might wish in their ability to write clearly of their theological position. Menno is inclined to be repetitious and prolix and Dirk is likely to allegorize or spiritualize. Dirk was superior to Menno in clarity and orderliness but both were mainly interested in the practical applications and not the theological exposition of the Scriptures. Menno frankly admitted that there were some things he believed but did not understand.

Keeney's chapters are noteworthy for their lucidity and logical development except for chapter 6 where there is considerably less clarity and a marked increase in long and involved sentences. The book has been very poorly proof-read and consequently abounds in typographical errors beginning with the title page. This is an unfortunate first impression to give when in fact the content is so praiseworthy. The author might well have followed the *Mennonite Encyclopedia* standard for spellings so that we would read "Franck" for "Frank", "Willemsz" for "Williams" and "close communion" for "closed communion"—for greater uniformity at least even if it is debatable which spellings are better. In Chapter VI there is a strange use of the word "efficacious" at several points not to mention an occasional missing letter or word in scattered places.

There is a first-rate summing up in the final chapter, a very satisfactory index, detailed footnotes, a comprehensive bibliographical listing, and several useful technical appendices. —Gerald C. Studer

Mennonite Research  
News and Notes

MELVIN GINGERICH

Walter Hochstetler, Goshen, Indiana, while a student at Eastern Mennonite College recently selected and arranged a Christmas cantata under the title *His Name Is Wonderful*. J. W. Wayland was the hymn-writer and J. D. Brunk composed the music of the cantata. This material has never before been published. Brunk (1872-1926) was an outstanding Mennonite music teacher and composer. Single copies may be obtained for \$1.95 from "His Name Is Wonderful," 1066 Mt. Clinton Pike, Harrisonburg, Va. 22801.

The *Monroe Evening Times*, Monroe, Wisconsin, carried extensive articles on the Amish school case which was in the Wisconsin Green County Court in 1969. The August 15 issue has the story of the Amish having been found guilty of school law violation. The defendants were fined \$5 each and the costs waived. The June 10 issue carried the briefs of the case for the Amish. Among those appearing in behalf of the defense were Professor Donald A. Erickson of the University of Chicago and Professor John A. Hostetler of Temple University.

Harold B. Barclay of the University of Alberta contributed an article on "The Protestant Ethic versus the Spirit of Capitalism" to the Spring 1969 issue of *Review of Religious Research*. It contains his study of the economic attitudes and practices of the Holdeman Mennonites (Church of God in Christ, Mennonite), showing their attitude on interest and rent as well as other economic-religious beliefs.

In the *Youth Messenger*, published by the Lancaster Mennonite Conference, Lincoln Highway East, Lancaster, Pennsylvania, appeared a series of fourteen articles on "The Story of Clayton Kratz," written by Clarence Y. Fretz. They ran from August 1, 1965, through November 7, 1965.

## AMISH IN MEXICO

(Continued from Page 6)

isters occasionally are called upon to preside or deliver a sermon at a funeral involving a non-Amish person. Many Amish ministers have responded to these invitations. It is much less common, however, for a non-Amish minister to be invited to perform any type function at an Amish funeral.

—University of Illinois in Chicago